K. Cuthbert 3932. b.

¶ TVVO SERmons Preached by the reuerend father in God the Bishop of Chichester, the first at Paules Croße on Sunday bëeing the fourth day of March.

And the second at VVestminster before ẏ Quëenes maiestie the iij. Sunday in Lent last past.

1576.

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The first Sermon preached at Paules Crosse on Sunday beeing the fourth day of Marche. 1576.

APOCA. 12.

1 There vvas a great vvonder in heauen, a vvoman vvas clothed vvith the Sun, and the Moon vvas vnder her feete, and vpon her hed vvas a Crovvn of xij starres, and she vvas vvith childe, and she cried & vvas payned to be deliuered.

2 And there vvas an other vvonder in Heauen. And beholde a great red Dragon had seuen heds and ten hornes, and seuen Crovvnes vpon his heds.

3 And his taile did dravv the third parte of the starres of Heauen, and the Dragon stood before the vvomã vvhich vvas to be deliuered, that vvhen shee should be deliuered: he might deuoure her childe.

4 And she brought foorth a man Childe vvhich vvas to rule all nations in an

iron rod. And her childe vvas taken vp to God and to his Throne.

5 And the vvomã fled into a vvilder nes to a place prepared of God to feed her there a thousand tvvo hundred and three score dayes.

6 And there vvas a great batail in heauen, Michael & his Angels fought vvith the Dragon, and the Dragon fought & his Angels, but they vvere not able to stand, neither vvas their place any more to be foũd in Heauẽ.

7 And that great Dragon that olde serpent vvhich is called the Deuil, and Sathan, vvas throvven vppon the Earth and his Angels vvith him.

8 And I heard a great voice in heauen saying, novv is vvrought saluation and strength, and the kingdõe of God & the povver of his Christ: for the accuser of our brethern is ouerthrovvẽ vvhiche accused them in the sight of God day and night.

9 And they ouercãe him through the blood

of

of the lamb and the vvoords of their testimonie, and they looued not their lyues vnto death: & therfore reioyce Heauen and ye that dvvel therin.

By the consent of the moste of the auncient Fathers and late Writers: this woman doth signifie the Churche or the people of GOD chosen to saluation. The great red Dragon signifieth Sathan. Michaell signifieth Christe: and his Angels the true Christians.

This portion of Scripture is as it were a Picture of the people of God, fighting in the wildernesse of this world against Sathan and his limmes, vnder the Banner and guyding of Christe Iesus their grand Captain, and of that victory which this Michael, this mightie and strong conquerer, doth get vnto his people ouer their aforesaid enemyes.

The principall points be these. { 1. The apparel of ỹ church. 2. The condition of ỹ church 3. The victory of the church.

For the first generall point. The first perticuler lesson of that is the Sun, the ap-

Sunne

parel of the Church. The Sun Messias, the Sun of righteousnes, Christ Iesus the righteous.

For like as the Sunne doth as it were clothe and kéepe warme and comfort all the creatures of this world: so Christe the Sun of righteousnes, doth clothe, kéepe warme & comfort the Saints of God vp-
Ro. 13. 14. on Earth. For to the sanctified and chosen
Gal. 3. 27. Romains and Galatheans (saith the Apostle) Christum induistis, you haue put on Christe & clothed your selues with Christ. And to the same effect to the Ephesians to
Eph. 5. 14. be sanctified. *Awake thou that sleepest and rise from the dead, and Christe shall shine vnto thee.* The beautie and bleste of this apparel: will the better appear, if we beholde our naked and ougly cursed state without Christe.

Man by nature is carnall, solde vnder sin, the bondman of sin, and the reward of sin is death. Man by nature is the childe of Gods wrath, the vessel of Gods wrath.
Rom. 7. 14. *Remember* (saith the Apostle) *that you*
Rom. 6. 23 *were without Christe, beeing aleants*
Eph. 2. 3. *from the common welth of Israel, strangers from the testaments of promise, hauing no hope and beeing without God*
Eph. 2. 12.

in

in this vvorlde.

S. Iohn setteth the cursed nakednesse and the blessed apparel togither in the first chapter of the Reuelation. *Grace & peace* (saith he) *be vnto you from Iesus Christ, vvho hath loued vs and vvashed vs from our sinnes in his ovvne blood, and made vs Kings and Preestes vnto God and his Father.* Apo. 1. 5.

First we are to learne, what hath deliuered vs and clothed vs. The loue of God, the riche grace and mercy of God in Christe. For God which is great in mercy for his great loue wherwith he loued vs, euen when we were dead by sinnes, hath quickned vs togither with Christe. Eph. 2. 4.

Next we are to learne, from what we are deliuered. From the bondage of sinne, from the terrour of death, from the fearfulnes of Gods wrath. That is from euerlasting damnation & torments vnspeakable.

Thirdly we are to learne, to what we are deliuered. To be Kings and Preests vnto God, to kil our beastly affectiõs, with faith in the death and merit of Christe, to burn them with the heat of loue, that is, to present bothe our bodyes & soules, a quick, holy and swete sacrifice vnto God, to liue Ro. 12. 1.

before God in holynes and righteousnes all the dayes of our life.

Ye are (saith Saint Peeter *) a spirituall*
1. Pet. 2. 9. *house, an holy Preesthood for to offer vp spirituall sacrifices acceptable vnto God, through Christe. Ye are a chosen generation, a royall preesthood, a holy nation, a people vvhich are vvun, that ye should shovv the vertues of him that called you out of darcknes into his meruailo⁹ light.*

Apo. 3. 7. *Thus saith the holy and true, vvhiche hath the key of Dauid, vvhiche openeth and no mā shutteth, vvhich shutteth &*
Apo. 3. 17. *no man openeth: because thou saiest, I am rich and ful of goods and need nothing, and knovvest not that thou art vvretched and miserable, and poor and naked: I cou̅cel thee to bye of me golde tryed in the fire that thou mayest be riche, and vvhite raiment that thy filthy nakednes doo not appeere, and annoint thine eyes vvith eye salue that thou maiest see.*

The Christians be clothed with ỹ bright Sun Christe Jesus and made a spirituall house & holy pꝛæsthood, not to defile their garments with sin, but to bye and receiue

of

of Christe the Golde of liuely Faith, the white garment of righteousnes, and the eye salue of the knowledge of Gods word, that their light may shine before men, to win them to God, that they beeing the salt of the earth may season & edyfie their brethern, that they testifie vnto the worlde, that they be the childrē of God and by good workes may stop the mouthes of suche as would take any occasion to speake euill of the Gospel.

The nexte particuler lesson is, That the Church treadeth the Moone vnder her feet. The people of God do not care for the chaungeable & fading goods of this world, which ebb and flow, increase and decrease, and chaunge as the Moone. moone.

Exhorte them (saith Saint Paule vnto Timothe) *that ar rich in this vvorld that they be not high minded, nor trust in vncertaine riches, but in the lyuing God (vvhich giueth vs abundantly all things to inioy them) that they do good, that they be riche in good vvorks, that they be redy to giue and glad to distribute, laying vp for themselues a good foundation against the day to come.* 1. Tim. 6. 17.

Birth, beautie, riches, renown and glory

ry of this worlde, be well lykened by a good father to an Auditors Coũters, which somtimes represent an hundred thousãd poũds, somtimes a thousand pounds, somtimes a shilling, somtimes a peny, somtimes they are laid aside for nothing. So the Coũters and houses, and rich persons of the world, somtimes they exceed, somtimes they be lesse, somtimes not worth the ground that beareth them. And therfore that heathen Emperour Saladinus, seemeth wiser then a great sort of Christians, which when he had gotten great victoryes, and great spoiles over great Cities and Countryes, and after fel sick, and saw that he must nedes dye, required that whẽ he should be caryed to his tumb: there should be caryed before him a faire white sheete upon the point of a Speare, and Proclamation to be made. These are the rich spoyles which Saladinus caryeth away of all his triumphes and victoryes.

And surely the great mẽ of this world shall one day become the Auditors Counters, and shal play Saladinus, they shall die and cary away with thẽ nothing but a shrowding sheet. ~~The wise men of this world shal one day become the Auditors Counters, and shall play Saladinus, they shall dye and cerry away with them nothing but a~~

shrowding

shrowding sheete. The rich men of this world shall one day become the Auditors Counters, and shall play Saladines, they shall goe and carry away with them nothing but a shrowding sheet. And therfore the people of God do treade these Wones and vanities vnder their feet, vse these outward blessings of God to the glory of God, to the relefe of ỳ Straungers, the widow, the fatherlesse, the impotent, and suche as cannot help them selues.

In this treading & vsing of these Wones and transitory goods doth God delight, for Christe setteth it down so in the great and dreadful last charge. *You sawe me hungry and gaue me meat, you sawe me thirstie and gaue me drink, you sawe me naked and gaue me clothing, you sawe me harbourlesse and gaue me lodging, you sawe me sick and in prison and you ministred vnto me. And they shall say, Lord, whē did we see thee, cloth thee, or ministre vnto thee? And he shall say, whē you did it to any of these little ones: you did it vnto me.* Mat. 25. 35

According to good Saint Hieromes saying, feed Christe in the hungry, clothe Christ in ỳ naked, lodge Christ in the harbourlesse, ministre vnto Christe in

in the ſtraunger, in the widowe, in the fatherleſſe chylde, and ſuch as cannot helpe themſelues.

Hiſtoryes make mention of a good Duke of Subaudia called Amodæus, vnto whõe certain Ambaſſadors from forrain Princes reſorted, and after their publique affaires don: they aſked him if he had any Hounds, for they were deſirous to ſée ſome hõting with hounds. Yea quoth Amodæus I haue a kennel of as good Hounds as any in Europe, if you come early in ỹ morning you ſhall ſée them. The Ambaſſadors came earely in the morning, and Amodæus led thẽ to the backſide of his houſe, and there ſhewed them a great ſorte of poore folke at breakfaſt. Atque hi ſunt (inquit) canes mei. Theſe be my Hounds, with theſe do I hunt. Amodæus was a good Hunts man, and hunted ful wel. Cornelius the Centurion hunted wt theſe hounds, and the Angel ſaid vnto him, *Thy prayers and thy almes haue climed vp to heauen, to the ſight of God.* *He that giueth vnto the poore lendeth vnto the Lord, and look vvhat he layeth out ſhalbe paid him again.* *Bleſſed is he that conſidereth the poore and needy, the Lord vvil deliuer him*

Act. 10. 4.

Pro. 19. 17

Pſal. 41. 1.

him in the time of trouble. Blessed, and a thousand times blessed is he that for Gods sake helpeth them that be in misery.

There is now a necessary and a charitable prouisiõ, to erect houses in boroughs and market Townes, for suche as would worke if they had it but cãnot be set a worke. Further that worke and hunt with Amodæus his Hounds. Make no more account of your Auditors counters, your birth, wisdome, authoritie, riches, then Saladinus did: for they shall yeld vp but a shrowding sheet. Hunt with Amodæus houndes, and remẽber that you can inioy but your Ghoste. *If you reserue any til the morning it will rotte and be full of wormes.* When you haue prouided enough for your owne familie, bestowe the rest of your Manna vpon Hospitalles, vpon poore Schollers, vpon mending high wayes and suche good deeds. Bestowe it in the day of your life vpon some good worke or other. If you thinke to lay vp any parte of your Manna & goods against to morrowe, against an other day it will rot and be ful of wormes. The mouths will eat it, or the Theeues will steale it. Your prodigall posteritie will make it away, or one bad person or other will haue it away. Therefore see it well

bestowed

bestowed before your eyes, and treade the moone and glory of this world vnder your feet.

12 Starres The third lesson is, That the Church is crowned with xij. starres. In the first of
Apo.1.16. the reuelation, the holy Ghoste doth say, that the Sonne of man had in his hand se-
Apo.1.20. uen starres. And after he saith the starres be the Angels of the seuen Churches. And so in this place the xij. starres be the Angels of the xij. Churches. And because the numbers seuē and twelue be perfect numbers: they signifie the Angels, Ambassadors or ministers of the vniuersall and catholick Church, according to the opinion of the moste of the fathers bothe olde & new. And to the same effect (saith Saint Paule)
2.Co.5.20 *VVe are Ambassadors in the rowme of Christe, euen as though God did beseech you through vs.* So pray we you in Christes stead that you would be reconciled vn
1.Cor.4.1. to God. And the same Saint Paule. *Let a man so esteeme vs euen as the Ministers of Christe and stuards of the misteries of God.* These starres, Ambassadors or Ministers, bring to you the worde of God, the way to your saluation. These starres, Ambassadors, or ministers, bring

to

to you the holy and blessed sacraments, the pledges and pawnes of your saluation. And therefore they should be most welcome and deer vnto you. But euen as the cloudes do many times hide the starres, which shine most bright: so the cloudes of malice, & couetousnes, and godlesnesse, do hide the starres & ministers of the Gospel.

It is a worke to see how welcome and deer the dark starres were, which brought the doctrin of men and deuises of men. And lands were to much for them, no estimation to great, no treasure to much. And now when the bright Starres of the Gospel, bring the sincere word of God, the heauenly Manna and bread of our soules, ỳ path to ỳ ioyes of the celestiall paradise, which 1.Cor.2.9. niether eye hath seen, nor eare hath heard, nor tung can expresse, nor hart conceiue: euery litle is to much for them, euery one doth pine & grudge at them, euery malcontent man may, and doth carry vp and downe slanders of them, reuile them in euery Alehouse and Tauern. God graunt that this contempt of Gods Ministers be not a certain token of the ripenes of sin, and a woful fall hard at hand.

But yet ministers must not be discomforted, for the Scholer may not be better Mat. 11.19 then his maister. Our Sauiour Christe

was

was called a Glutton, a Drunkard, a com-
Mat. 12. 24. panion of Publicans and sinners, a wor-
ker by Belzebub: and yet he was moste
godly and did moste godly. Though they
call you what they can call you: cry you
out against vice, condemne Epicures, Pa-
chinils and godlesse persons. Tell them
sin is sin, vanitie, vanitie, & trueth, trueth,
and vertue, vertue. Lift vp your voyces
Esa. 58. 1. like Trumpets and shew the people their
sinnes. Shine like Starres in this darck
Apo. 22. 16. world, and you shall shine with your great
morning Star Christe Jesus in the King-
dome of Heauen.

Trauaileth wth child &c. The fourth perticuler lesson is, That the
Church trauaileth and is pained to be de-
liuered. The Church the spouse of Christe
clothed with the Sun of righteousnes (tre-
ding vpon and neglecting the Mone, and
chaunging toyes of the worlde, crowned
with the starres and ministers of the sal-
uation of man) cānot be idle, nor careless,
nor colde, but is made careful and warme,
and zelouse of Gods trueth. The Prophet
Psal. 39. 2. Dauid speaketh of this woman and peo-
ple which saith. *I held my tung & spake*
nothing, I kept silence euen from good
words, but it was pain and greefe to
me, my hart was hot within me, and
while

while I was thus musing, the fire kindled: and at the last I spake with my tongue. As also the Church saith again in the person of David, *Mine eyes gush out with water, because men keep not thy law.* *Mine eyes are wasted away with looking for thy health and for the word of thy righteousnes. My zeal hath even consumed me, because mine enemyes have forgotten thy commaũdements. It greeueth me when I see the transgressors because they keep not thy law.*

psal. 119. 136.

psal. 119. 123. 139.

Our English church (God be blessed) is clothed with the robe of Christe, professeth Christe truely, is crowned with infinit starres and good professors of his word, and yet it is a wonder to see howe colde the zeale of it is, how little hate of sinne it hath. In dayes past whosoeuer did trauail and was payned to bring forth the word of God and vertue and trueth: was lyked & furthered of all men. Bad persons were generally hated and misliked. But now is the quite contrary. I meane not, nor I cannot say that there are so many or so great malefactors, as hath been in other times: but this I may say and this I must

say, that there is not ỳ deuotion towardes God, nor that loue of vertue, nor that hate of sin that was in the time of darckneſſe.

A man is not liked because he doth wel, nor misliked because he doth euill. But now there is an Art to heape and throng a sorte into one faction, and they bend themselues to speake and do all the euill they can deuise by suche as they mislike be they neuer so good. And to speake and do all the good they can, for such as they like: be they neuer so bad, yea though their badnesse be marked to the eye.

Remember therfore from whence you are fallen, & repent and do the first worke, or els, he that holdeth the seuen starres in his right hãd, and walketh in the middest of the seuen golden candlesticks, wil come shortly and remoue your candlesticks out of their places. God graunt vs all light and loue, one and other to repent. And as we would seeme to weare the rich apparel of the Gospel of Christe, and to be Starres in this Church of Christe, that so we may trauail and be pained to be deliuered, that is, to be zelous and redy to set forth Gods glory, and to treade downe and suppresse vice, Idolatrie, and vanitie.

Act. 2.5.

¶ The second parte.

The

The second principall point is, the condition of the Church to be maligned of Sathan, and protected by God. As the people of God be zealous and earnest to sow the word of God and plant Religion: so the Dragon and Sathan be as watchful and painful to devoure the frute.

Adam was no sooner borne, but Sathan assaulted him. Gen. 3. 11

Christe was no sooner borne, but Sathan tempted him. Mat. 4. 3.

The Dragon is great and red, and hath many heds, and many hornes, and many Crownes, ful of deceite, craft, malice, poyson, pride, power, might and fiercenesse, and by worldly promotiõ, loker, favour and other flattering fancyes, he entangleth many wise men, and casteth many Starres down to the ground, and plucketh them cleane from Christe, and maketh them carnall and ungodly in all their wisdome, study and works. And he standeth ever before the womã travailing, evermore waiting his pray, where the Gospel is sincerly taught. The children of God be no sooner borne again and renewed by the Spirit of God; but he seeketh to devoure the frute of grace sowen in their harts. He useth all crafts, pollycies, and engines to take the the word from the hart, lest the people believing

Mat. 4. 15 uing it should be saued.

If the woman, if the people of God, sleep but a little or giue themselues to carelesnes: Mat. 13. 25 the enuious man commeth, this Dragon commeth and soweth the tares of Sin to choke the seed of Religion, which the work Iob. 1. 7. man of God had sowed before. He goeth about the land and walketh through it. He is a painful visitor, he visiteth and searcheth euery corner of his circute. He sifteth al Luc. 22. 31 the people, euen as wheat is sifted, and goeth about to turn all to chaf of vanitie and pleasure. This watchfulnesse and craftynes of the Dragon should teache vs also to be watchful, for so reasoneth Saint Peeter, 1. Pet. 5. 8. *Be sober and watch, for your aduersary the Deuil goeth about like a roring Lyon, seeking whome he may deuoure.*

Watche we should to continewe, for such as will be drunken either with the pomp, or port, or pleasure of the world: are sure to be deuoured of the Dragon. Watch Mat. 26. 41. we should to prayer lest we fall in temptation. For those that forbeare talking and prayer are easely tempted of the Dragon. Watch we should all in our calling that we Mat. 25. 45. may be found good Stuards and giue a Luc. 16. 2. good account, when we shall leaue the stewardship of this life.

Ministers ought to watch and to eye

out

out zelously and boldely against all kinde of sin, in all kinde of persõs without respect. Magistrates ought to watch and to beat down all kinde of sin, & punish all kinde of sin in all kinde of persõs wout respect. Euery housholder ought to watch: to see that not only him self, his wife and Children, but also his seruants, yea the least boy and Girle that is in his house, be brought vp in the knowledge and feare of God, for if any of them perish for lack of instruction, that housholder shall answere for their blood, and be deuoured of the Dragon. Watch ye Nobles to the defence of religiõ, trueth and Iustice. Watch ye Ministers to the teaching of Religion, trueth and Iustice. Watch ye Iudges, Iustices, and Magistrates, to the execution of Religiõ, trueth, and Iustice. Watch England, watch London to thankfulnesse to God. Lest the blessed Childe of the faithfull woman (Gods holy word) be once againe deuoured of the Dragon. And to comfort you against this wastefulnesse and cruelnesse of the Dragon, is the goodnesse of God, a fortresse and Bulwark. For first notwithstanding, the Dragon be so watchful, and cruel and ready to deuoure: God againe is redy, yea a thousand times more redy to preserue. He defendeth his, blesseth and preserueth his.

For the woman wrought forth her Childe and it was take vp to God & to his throne.

God wrought the woman his Church of
Exo. 14. Israel, great with childe out of Egypt. The Dragon stood redy by the Amelekits, Midianits, Moabits and such other, to deuour her Childe. But the Childe Gods lawe was brought forth: for the Heathen were
Psal. 80. 8. cast out and Gods vine planted. God made rowme for it and it filled the land. The hilles were couered with ỹ shadowes of it, and the boughes therof were like the goodly Ceder trees, she stretched forth her braunches vnto Sea and her boughs vnto the riuer. That is, God took it to his throne and protection.

The woman the primatiue church trauailed and was pained to bring forth her Childe the Gospell of Christe Iesus. The Dragon stode stil by Annas & Cayphas,
Mat. 27. Act. 8. 9. 1 2. Tim. 4. 14. Act. 19. 24 Act. 2. 47 by Pilate and Herode, by Simon Magus the sorcerer, Alexander the Coppersmith, and Demetrius the siluer smith, to deuour the Childe. But the word of God increased, and the number of the Disciples multiplyed greatly, and the Lord added to the congregation dayly such as should be saued and took the Gospel to his throne and protection. The Germain Church trauailed and payned to bring forth her Childe

the

the Gospel of Christe. The Churches of Poleland, Denmark, Sueueland, England and Scotland haue trauailed & beene payned to bring forth the Childe, ẏ Gospel of Christe Jesus. The Dragon hath stood redy by the Italiã Caiphas, the Romish scribes and Pharises, their Pilates, their Herodes, their Simons, their Alexanders and Demetriusses to deuoure the Childe. But the gospel doth florish and prosper in these lands, and God hath taken it to his throne and protection. The Churches of Fraunce and Flaunders, do trauaile & are pained to bring forth their Childe the gospel of Christe Jesus. The great red Dragon doth bestur him self with all his heds, hornes and Crownes, powers and crafts, limmes and partakers, to deuoure their Childe the Gospel of Christe Jesus. But it shalbe borne and prosper, and God shall take it to his throne and protectiõ. For the deuil may imprison thẽ and trouble them ten dayes: but in the end the faithful shal haue the crown of life, and trueth shall preuail. Apo. 2. 10. 3. Esd. 4.

The next step of Gods goodnesse, is the rod of Discipline, for the direction of his Churche and people. For as he begetteth his Children, with the preaching of the word: so he appointeth a rod and discipline

for

for the direction of his people. When folly
Pro.22.15 is tyed to the Childes hart: the rod of cor-
rection must take it away. Children of the
best nature will leaue their Bookes & play
and fall togither by the eares, if the rod of
correction be not shewed to them. And the
people of the best nature will leaue the bookes
of Religion and spend their time in Idle
play and pastime, or fall togither by the
eares, and to contention if the rod of cor-
rection do not stay such folly. The wise
Sap.14.7 man curseth that wood of the which Im-
ages be made to draw men from the Crea-
tor to the creature. But blesseth that wood
by the which Iustice is done, and men be
drawen from folly to the feare of God.

Gods people be sheepe. The Shepheard
needeth a Whistle, and he needeth a Dog
Psa.79.13 and an hooke, that suche Sheep as will not
come in with whistling: may be either bait-
ted in with a Dogge, or drawen in with a
Hook. The preaching of the word of God
is the whistling, such as will not come into
the folde of saluation by the whistle of the
word, must be cõpelled to come in by the
Dog and hooke of discipline. The minis-
ters do sing & play vnto the people with
Mat.11.17 the Harp of the word. But the people will
not dance after the measures of the word.

The ministers mourne vnto the people:

mourned

moued with the iudgements of Gods Iu-
stice. But the people wēp not for their sin-
nes and for the wrath of God comming.
Whē neither the blessings of God nor the
cursings of God wil prevaile: the iron rod
of discipline is requisite to bruse the stony
harts, & cause them to weep and to nature
after the measures of the word.

When the rules of the law would not
holde the straying sheep of Israel in the pa- Ose. 2. 6.
sture of the word: God himself appointed
for them the hedge of thorny discipline.

The guests would not come to the kings
feast by bidding: and therefore the King
took order with his seruants to cōpel them. Luc. 14. 23
The feast is Religion, the hearing of the
word, the receiuing of the sacrāmēt. Bid-
ding, is exhortation out of ỹ word of God.
Compulsion: is the Iron Rod of discipline
which must thē be vsed when exhortation
will not serue. Mirā, Moses sister was bid-
den to the Kings feast, by many blessings Num. 12. 10
of God. But she rose from the table: and
therfore the rod of Leprosie compelled her
to come in again. The lost Sonne left the
Kings feast, the Church of God, but the rod Luc. 15. 12.
of pouertie cōpelled him to come in again.

Our maister Christe ioyned the word
and discipline togither. *My house* (quoth Mat. 21. 13
he

be) *shalbe called the house of prayer, but you haue made it a den of Theeues. And*
Ioh. 2. 15. *he made a vvhip and vvhipped the buyers and sellers out of the temple.*

The great King and God Christe Iesus, hath bidden all Englishmē to the feast of his word and Sacraments by his Seruants helth, welth, concorde, his ministers and preachers. But some wil not come to the feast, some sit down and taste not of the meat, some snatch a little and by and by run away. The ministers do whistle vnto them, pipe to thē, sing to them, mourne to them, pitch the Railes of God his law, and preach the word and Gospell to them. But they wil neither daūce nor mourne, folly is tyed to the Childrens harts: therefore it is now requisite that Iudges and Nobles, and Councellors, whiche haue in this common welth the authoritie & countenaunce, should draw out the rod of discipline and take folly from these childrens harts. It is now requisite for Councellors, for Iudges and Nobles, to vse the word of Iustice, the booke of discipline, the thornes of punishment, the iron rod of correction, and the whip of seueritie, to draw in these vnthankful guests, and to keep them into this moste blessed feast, to cause high and

lowe

lowe to come into Gods House, to heare the word of God, and to receiue his holy Sacraments, the pawnes and pleadges of our redemption and more worth then all the treasures of the worlde.

The third step of Gods goodnesse is the prouidēce of God, which prepareth a place for his Church in the wildernesse, and feedeth his people in the wide world, a thousand, two hundred and three score dayes.

God fed the Children of Israell fortie yeeres in the wildernesse, with bread from heauen and water out of the Rock. God fed the children of his primatiue Churche in the wildernesse of this world in the dayes of Nero, Dioclesian, Iulianus & others, with the water and bread of his mightie power, a thousand, two hundred and three score dayes. God fed the widowe of Sareptha, with a little meale in a barrel, and a little Oyle in a cruse, til there fel raine vpon the earth. God fed the widowe his church of Europe, with a little meale, and a little Oile of his word, from the Empire of Phocas, to the Empire of Sigismund, til the raine of his grace fell vpon Bohemia, Germany, England and other. Exo.16.1. Exo.17.6.

There vvas in Ievvry a prophet called Abacuch, vvhich had made Potage, Da.14.33.

and

and broken bread in a deepplatter, and was going into the feeld for to bring meat ta the reapers. But the angel of the Lord said vnto Abacuch. Go carry the meat that thou hast vnto Daniel, whiche is in the Lyons den, And the Angel of the Lord tooke him by the heare of his hed, and through a mightie vvinde set him in Babilon vpon the den. And Abacuch cryed saying. O Daniel thou seruant of God, haue take the breakfast that God hath sent thee. And Daniel said, O God, hast thou thought vpon me? VVel thou neuer fayleſt them that loue thee.

God hath fed his Daniels, Luther, Zuinglius, Caluine, and infinit suche others in the Lyons den of persecution and trouble. He hath sent vnto them many Abacucs, to bring to them the potage and comforte of God his goodneſſe prepared for the reapers and worldlings, for God neuer fayleth thoſe that loue him. Though the Water and Manna of the Goſpell, be not ſo plentiful. Though the meale and Oyle of Religion be not ſo abundaunt. Though Daniels and Preachers be not ſo well fed and comforted in the wilderneſſe

of

of this worlde, as good and zelouse men do wish, let them be content and take patience, and relye vpon this. God must feed his Church in the wildernesse a thousand, two hundred and three score dayes. Let them remember the answers that was giuē to ỹ soules of those which were killed, & the testimony which they had, which cryed w̄ a loud voice, & said *Howw long Lord (thou holly and true) vvilt thou beare thou reuenge the blood of thy Saints vppon those that dvvel vpon the Earth?* and they were bidden to be quiet awhile, vntil the number of their fellowe seruaunts were ful, which must be killed as they be.

Apo. 6. 10.

God hath a number of Children ỹ must be killed, and a number of dayes in the which his Children must beare his Crosse and feed in ỹ wildernes of this world, and til the number bothe of the Children and dayes be full: the godly neither can haue nor shall haue their ful of the heauenly Manna and bread of the blessed meale and oile of sincere Religion, which they so greatly desire. But so soon as the number of the Saints and dayes be ful: so soone shal they be made pillers in the Church of God and haue their ioyes perfected. God defend vs against the malice of Sathan, and send vs his profitable rod of discipline, and feede vs by

by his prouidence in this wildernesse one thousand two hundred & threescore daies.

The third parte.

The third generall point, is the victory of the Churche. The first particuler lesson of that is the warfare. The life of man vppon earth is a warfare: and hereupon we call the Churche of God vpon Earth, the Church militant, the fighting and warfaring Church. In war we first loke to the maner of the fight, which is heere of the spirit and of the flesh, for the flesh fighteth against the spirit and the spirit against the flesh.

Job. 7. 1.

Gal. 5. 17.

These two be contrary one to the other. The workes of the flesh are manifest, which are these, fornication, vncleannesse, incontinencye, Idolatrie, witchcraft, malice, contention, enuy, heresies, drunkennesse, Gluttony and such like. The frutes of the spirit be ioy, peace, patience, liberalitie, long suffering, mildenesse, faith, modestie, continency and chastitie.

Gal. 5. 19.

Here we lok vnto the Captains. And the first Captain in this war is Michaell the strong and mightie, the Lyon of the Tribe of Iudah, Emanuel the great counseller, the Prince of peace, the aduocate of the faithful, the Angel of the Testament,

Apo. 5. 5.
Mat. 1. 23.
Esa. 9. 6.
1. Joh. 2. 1.

the hed of the Churche, the Conquerer of death, hel and sin. The Iudge of the quick and the dead Christe Iesus, God eternall, God Almightie. The Captain of the other armye, is the great red Dragon, the olde Serpent, the deceiuer of the whole world, the accuser of our brethern day and night, the worldly ruler, the gouernour of darcknesse in this world which is the Deuil and Sathan.

Wala. 3.1. Col. 1.18. Act. 1.42.

Apo. 12.10 Eph. 6.12.

Michaels Souldiers be the ministers of Christe, the elect, the Children of light, the blessed of the Father. The Dragons Souldiers, be the ministers of Sathan, the wicked, the Children of darcknesse, the cursed.

The Armoure of the Christian Souldiers is the Girdle of trueth, the Brestplate of righteousnesse, the Shoes of peace, the Sheeld of Faith, the Sword of the Spirit which is the word of God. The Helmet of saluation, the dartes of Prayer, fasting and almes. Then the Armour of the contrary Souldiers must needs be, the Girdle of Naishood, the Brestplate of Iniury, the Shoes of discord, the Sheeld of infidelitie, the sword of ye flesh which is ye doctrin and wisdome of man, the Helmet of mistrust, the dartes of deuoutlesnesse, epicurisme, and vnmercifulnesse. It is a good rule in Logick

Eph. 6. 14

gick, that of contraryes there is the same knowledge, as white and black, good and bad. Whē he that shall knowe the bad weapons: shall also knowe the good, which I will briefly runne ouer.

The first is, the Girdle of falsehood, which containeth all lying, sophistrie, and Hipocrisie. So the Children of darkenesse gird themselues, first with false speeches, false rumours, false surmises, sclaunderouse Bookes and infamouse Libels, false othes, protestatiōs and execrations, false accusers and false witnesses.

Next, with sophistrie and doubling, vsing words & sentences of double sence, to the contrary of ỹ meaning, ioyning words togither that are disioyning, or disioyning words and sentences which should be red whole: by wrong pointing & pronouncing, by changing the substance into the accident, or the accident into the substāce, making the cause the not cause: or ỹ not cause the cause, repeating things not or spoken simply, which be done or spoken in parte. What is in respect of some time, or some place, or some person, or to alledge things done or spoken in parte: to be done simply, in telling a deed, to leaue out the principall matters, and to vtter the rest as a full troth.

Thirdly

Thirdly with Hipocrisie and dissimulation, in pretending loue of Religion, deuotion, frendship and faith, & vnder the couloure of those: to hide superstition, deuoutlesnesse, guile and vntroth. Examples of these in the world there be to many. But I wil by a few giue you to ame at the rest. And for these false spéeches and sclaunderouse reportes: I wil leaue you to the common tables, where either at Dinner or at Supper, you may hear to many after they are warme with wine. There is nothing more necessary now a dayes, then some good order against Table talke.

Mens tungs now be so frée and so licenciouse, that they wil spare none, not Iustice, not Iudge, not Shirik, not Maior, not Preacher, not Bishop, not gentleman, not nobleman, not Councellor, not Prince. And surely this libertie is as it were the séed and spring of Rebellion, for when they haue repeyled euery state their fill: then if they begin to agrée together, to publish infamouse Bookes, to set roberyes, rebellions, euen insurrections, and to frame new commonwelthes.

Sophisters were wont to be onely in the scholes, but now they be euery where. The Farmer and Grasier can play the sophister, in heping in their Corne and Cattel

tel til the price be rayled. The Artificer can play the Sophister, in making his Wares shew better then they be. Petyfoggers at the law can play the sophisters, in setting a good face & applying good words to a bad matter, in pretending trueth and Justice, whē they seek to ouerthrow trueth and Justice. Officers can play the Sophisters, and pretend Justice and yet seeke gain and luker. In Religion, men can play the Sophisters, and talke of the Catholick church, when they meane ẏ church of Rome. And talke of good works: when they meane deade works. Talke of faith and conscience: when they meane opinion and fancy. Yea can talke of the reformation of the Church: and meane the spoile of the goods and lands of the church. All these be Sophisters and gird them selues with Falshood.

The next is the Brestplate of Iniury which cōtaineth wrongful deeds, when by authoritie & might, mens goods be taken away or holden back. And to leaue the common wrongs: there be sprung vp new kindes much to be bewailed. Th'one be Sea theeues, suche as lye in the straights and corners of the Sea, & take other mens goods from them by force, and make them often times water Spaniels, or send them

to

to fede Haddocks as they call it. And amõg the greatest offenders in this kinde: some English men be thought to be. There wil lye togither either men of diuers nations, or such as can speake diuers languages, so that what soeuer nation the Merchant be of: the pirates wil be of an other and of an other language. Now men lose their liues, and true men their Goods. Before God I speake it, I think the sea cursed for these murders and roberyes. And I am sure god wil curse this land, for nursing and fostering them without repentannce and Iustice down vpon the offẽders. Let men pretẽd what they wil, God is ỹ God of iustice. They giue them this od name or that. If they were Turkes, or Iewes or Infidels, wrong ought not to be don to them. Nay rather we ought to deale so iustly and so vprightly with them, that they seeing our good workes, might be won to honoure our God and professe our Gospel.

An other be land thæues, such as get fatherlesse Childrens goods into their handes, and either defraude them of the whole or els of the greater parte. And if they wil not be content with a litle pece: do driue them to the law, & so make them spend more then their Legacyes or portions commeth to, before they obtain it.

A third of such as be in the commission for the peace, or for the Subsidyes, or for musters, whiche vse those commissions to gain by. Such as wil bring them rewards, and passe at Syses and Sessions in Iewryes, as they would haue them: shall be little or nothing in the subsidie booke, they shalbe charged with little or no Armour, shall not be appointed to ỹ warres, nor looked to in the musters. But such as cannot or wil not reward priuatly, nor pin their consciences to his sleeue, or his sleeue: they pay for all. So that the payments now adayes in many places, rest vpon the three pound men, or fifty. pound men, or v. pound men, which God knoweth néeds more to haue ginen them then to pay oftentimes. And the great rich men, which be worth a thousand, fiue thousand, nay ten thousand pounds: scape for ten pounds, twentie, thirtie, fortie, fiftie pounds at the moste.

The next point of Armour, be the shoes of Discorde, of enuye, hatred and malice, wherewith the Souldiers of darckneſſe be shod, wherof our dayes are to ful, and the dayes wherof it was said, Frigebit charitas multorũ. The loue of many shall wax key colde. And yet we are ful of one kinde of charitie: but it is but a blinde charite, and vncharitable Charitie. This muſte

Mat. 24. 12.

néeds

nēds be a poynt of Charite to further your neighbour to heauen. And surely there be many that had leuer haue their neighbour go to heauē rather then thē selues. For one good help to heauē it is, for a mā to be tolde his faults. And many be redy not only to tel, but to write, & print their neighbours faultes: their coldenesse in Religion, their slack faith, their want of hospitalitie, their doing of this euill déede and that euill déede, they leaue nothing forth, nay they wil ad and deuise. This is a kinde of charitie, for it maketh good Christians more ware and circumspect in their déeds, and maketh them call to remembraunce, whether they haue offended God or their neighbours in that sorte. But this is vncharitable Charitie, for it groweth not of hate of vice or loue of vertue: but of enuy, malice and contention, to deface their neighbour.

The nert point of Armour is the shéld of Infidelitie, whereof I am very lothe to speake and loth to suppose that any should be faultie. I trust there be none that dout either of God or of the Deuil, or of heauen or of hel, or of the resurrection of the dead, or of the life to come. Though some liue so, and speake so, as they giue great occasion to many to suspect that they loke for no life after this life.

The Papists were wont to say, that this religion would bring in Infidelitie, but moste falsely and moste vntruely. Marry what want of discipline hath don & may do, that is an other point. Neither hath there been, nor is, nor can be any fault in the Religion, for it is the sincere Religion that Christe Iesus left to his Church. But surely the remisnes of Magistrates either hath don or may do much harme. Many there be that make little account of common prayer, and as little of the word or of the Sacraments. Not surely because they want zeale and religion altogither, but either they bear them selues of the loseneſſe of the time, or of the countenaunce of some great persons vpon whome they depend. In that case there be diuers partly irreligious, & partely Papists and spyes to, ỹ few or none dare or may controle thē, without greater daūger to ỹ controuler then to the controuled. These talke their pleasures of Christian preachers & ministers, and iest at common prayer and at Sermons, and at euery good thing. But this is the fault of man and time, not the fault of Religion. And therfore it is to be said, Qui sordescit sordescat adhuc, they that wil nedes be naught, let them be naught.

Apo. 22. 11.

Men may not cut down Vines, because bad

bad men be drunken with wine. Neither take away mariage because bad mē break wedlock. Neither take away ỹ law because bad Petyfoggers abuse the law to quarrel and trouble poore men. Neither may we take away the word of God and the Sacraments because bad men abuse them, and contemne them to their owne destruction. We preach Christe crucified, to the Iewes a stumbling block, to the Gentiles foolishnesse. But to those that be called both of the Iewes and Grekes, Christe the power of God, and the wisdome of God. For the word of the Crosse is foolishnesse to them that perish: but to those that be saued it is the power of God. Preachers be the swēt sauoure vnto God, bothe in those that be saued and in those that perish. To th'one the sauour of death vnto death, and to the other the sauour of life vnto life. 1.Cor.1.25 1.Cor.2.18 2.Cor.2.15.

The nexte point of this Armour is, the Sword of the flesh, whiche is the doctrine of man and the wisdome of man. It is ingraffed in the corrupt nature of manne to loue the workes of his owne hands, to seek to be as wise as GOD. God appointed Noah to make an Arke to saue him & his. And Nimbrod would nedes build a Tower to reach to Heanen. The Angell of God appointed Lot to go to the Mountain Gen.6.14. Gen.11.4. Gen.19.17

to saue him self: and he nedes would go to
Gen.19.20 Soar, where he fel into incest. God made
Exo.31.18. the Children of Israel two tables of stone:
Exo.32.4. and they made them selues two Golden
Iud.8.27. Calues. Gedeon would nedes make him
Iud.11.39. self an Ephod: and Iephthah sacrifice his
1.Sam.15. Daughter, and Saule saue the fair Oxen
9. and sheepe to sacrifice.

God hath appointed his Noahs, the Ark faith in the death and merits of Christe to be saued by. But the Nimbrodes of this world, build towers of the merits of saints, of their owne merits, of the worthynesse of the work, & the worthynesse of the worker, of Congruum and Condignum, of supererogation and ceremonyes, and rites and outward shewes, and think that these towers wil reach vp to Heauen. But they build Babel and confusion. *There is no o-*
Act.4.12. *ther name giuen vnder Heauen, vvher by vve may be saued: but only in the name of Christe Iesus.*

The word of God appointed all Lots to run out of Sodome of darcknesse and ignorance, to the Mountaine Moses, to the mountains the Prophets, the Mountains the Euangelists, and the scriptures of God
Ioh.5.39. in ỹ which life is. But blinde zelous Lots like not the Mountains liked of a few, & fre-

quented

quenked of a few. But they desire to go to the Citie and Segor, they must haue a visible church and a visible hed, and all things visible. God gaue to his primatiue church the olde Testament and the new, the law and the Gospel. But the blinde zealouse Israelites afterwards made vnto them selues the golden Calues of gallant Copes, and crosses, and Ceremonyes, and Cãdlesticks & Scholemen, and Sophisters, and Doctors, and Legends, and Glosers.

Gedeons wil haue their owne deuises, their owne fancyes. The publique order of prayer cannot please them, the common order of ministration of Sacraments cannot content thẽ. But euery Gedeon must haue his owne Ephod. Euery one his owne manner and forme, except he first finde that way: it is not worth a strawe. Iephtha wil serue God after his owne fancie, or he wil sacrifice his Daughter. Superstitiõ Iephthas sacrifice both their sonnes and their daughters, and them selues, they destroy all vpon a blinde zeale, which they haue vowed and professed, and their forfathers before thẽ. They wil not learn with good king Dauid to teach their Children the law of God, that they should not be as their forfathers were, a faithles and stubborne generation, a generation that set

psa. 78. 8.

set not their harts aright.

Saules must sacrifice fair shæp and fair Oxen, they must haue euery thing goodly and gay to the eye, and think what soeuer seemeth goodly & gay in their owne eies: must nedes seem so in Gods eye, although he hath taught the contrary.

The next point of this Armour is ỳ Helmet of mistrust. The Children of Israel fondly armed them selues with this Helmet of mistrust, when they said vnto Moses and Aaron. *Would to God we had dyed by the hands of Pharao in the land of Egipt when we sat by the pottes of flesh, and had bread inough. Why haue you brought vs into the wilderneße, to kil all the people with hunger?*

And they arme them selues with the Helmet of mistrust, which say, now haue we the flesh pots of peace and the Bread of welth & all things as we would. What should we make any stur or vse discipline against the stubborne? So may wee raise trouble and heape Coles vpon our owne heds. The word of God is to be preached and the Children of Israel must be brought out of Egipt, and discipline is to be ministred. And for the sequell we should relye vpon the prouidence and maiestie of God.

The

The Children of Israell againe armed them selues with this Helmet of mistrust saying. *VVould to God vve might dye,* Num. 14. 2
and that God vvould not bring vs into this land, lest vve should dye vvith the svvord & our vviues and our Children be led avvay Captiues, is it not better to return into Egipt? And they again arme them selues with the Helmet of mistrust, which say, we wil not venture to far, we wil not show our selues to zealous, lest we hereafter dye with the Sword, and our Wiues and Children lose our lands and goods. It is good for vs for to make fair weather before hand, that if occasion serue we may returne into Egipt. This graceless mistrust & this causeless mistrust, is the greatest hinderaunce of Religion and vertue now a dayes. For there be a great sort that wil not binde and tye them selues to Religion and the prouidence of God: because they feare the Mone shine in the water, and doute that that may come, whiche either wil neuer come, or it is like inough that they shal neuer liue to see it come. Or if our sinnes be so great that God wil send it: their mistrust is but lost, it will neuer serue their turnes. Let them look to the Admirall, Herne and Egmount, and others that

that haue trusted Papists, and beholde their owne destinie.

2. Reg. 16. 5. Rasin of Siria and Pecath the sonne of Romelia, went to Jerusaleme to fight against it. And assone as Ahas and his people heard thereof: they put on the Helmet of mistrust, and their harts quaked as the Leaues of a tree shoke with the Winde. But God by his Prophet Esay said vnto them. Feare not nor be faint harted for these two tayles, & for these two smoking firebrands. If you beleeue not: it commeth of this, that you are vnfaithful to God.

And they arme them selues with ỹ Helmet of mistrust, whose harts tremble at the comming of Rasin and Pecath: nay vpon the reporte of their comming. When God doth plainly showe that they be but two tayles, two smoking firebrands, two that cannot help thē selues, nay that nēd help them selues. Two whose fathers bēing x. times more mightie thē they: could not ouerthrowe the Gospell in their owne coūtryes whosoeuer doth not beleeue this: it cōmeth of this, that they do not depend vpon Gods maiestie and prouidence, but be vnfaithful to God.

The last point of this Armoure, be the harts of deuoutlesnes, vnmercifulnes and Epicurisme, which sits abrode in euery

place

place, for few or none there be ꝑ serue God deuoutly. Some there be that come to common Prayer & hear Sermons as it were for a fashion. Good Lord, what deuotion was there & zeale in the children of darcknesse? They would go a foot many an hundred miles to a dum Image. They would rise by midnight and tary all the morning in the Church colde & hungry, to hear that that they vnderstood not, they gaue away their good & their lands to clothe Images, they would eat nothing but bread & water ful many a time & spare from their owne belly, to bestowe it as their zeale led them. I leaue them to God, I hope the best.

But we that haue the light of the Gospell, that knowe true Religion and true faith and true praier, & true almes: haue little deuotion, either to fast or to dw the works of true mercye.

We will scarce rise at seuen a clock nay, at ix. a clock to hear the word of God and to serue god, we wil not go a mile, nay we wil scarce go out of our Chambers and houses to hear Christe preached and to honour God in his congregation. Neuer so little businesse stayeth vs from Sermons and Prayer.

We think we may pray when we list, but we are to to much deceiued. For faith

ful

ful prayer is the gift of God, and the gifts of God haue their times. And be wel likened to the little boy whiche the Poets call Occasion, whiche is painted with a balde hed, saning that he had in his forehed a little lock of hear & with wings, and a Sithe in his hand, meaning that he did flye apace & cut away all things with him, meaning that if a man did not take holde of the little lock whē it was before him: he could not take holde of the balde parte.

The dayes were: when many of vs would haue giuen all the goods we had and the lands to, that we might without bodely danger haue serued God in such sort as now we may. And yet we wil not take holde of the little lock of grace when we may: but feed our selues with securitie and careleſnes, & vain fancyes. We do not only not workes of mercy in maintaining Preachers and releeuing the poor: but our moſte studie is to take away that little that is left to preachers, and to pul down Hoſpitalls, or to take away the lands, or keepe away the rents from the poore. Abſtinence to make our bodyes the more fit to serue God: is ſo far from vs, as many mens chefe study is to deuiſe new pleaſures and new deuiſes to delight the carcaſſes to much pampered.

The

The next perticuler lesson, is the ouerthrowe of the Dragon and his Souldiers. they preuailed not, they were cast down to the ground, they were vtterly ouerthrowen. *Death is swallowed vp in victory, death where is thy sting? Hel where is thy victory? The sting of death is sin, and the strēgth of sin is the law, but thāks be vnto God which hath giuen vnto vs victory through our Lord Iesus Christe.* 1. Cor. 15. 55.

All that is borne of God ouercommeth the worlde, and this is the victory that ouercōmeth the world euen our faith. Who is he that ouercōmeth the world: but he that beleeueth that Iesus is the sonne of God. 1. Ioh. 5. 4.

So neither the Captains nor Souldiers can stand or preuail. And no meruail, for their Armoure is of Cheuerel Lether, and the nature of Cheuerel Lether is, that if a man take it by the sides & pul it in breadth he may make a little Point as brode as bothe his hands. If he take it by the ends and pull it in length: he may make it as small as a thræd. Euen men now a dayes haue Cheuerel consciences, if the matter touch their owne profit or pleasure: they make their consciences wide inough, and large

large inough. If it touch an other mans profit: they make thē as small as a threed. Muche like as the reporte of a Lawyer or some other, to whome a man came and said. Sir my Cattel haue destroyed your Corne, what is to be done in the matter? Marry (quoth he) you must pay me for my Corne. Nay (quoth the fellowe) my tung slipt, it is your Cattel haue destroyed my Corne. That altereth the case (quoth he) we will talke of ỹ more an other time.

This Cheuerel cōscience is brode inough to loke to his owne profit, but narrowe inough to lōk to his neighbours profit. The world is ful of Cheuerel consciences, and ful of Dionisians.

Dionisius came into a Temple where Images were clothed with golden Cotes, and Siluern cotes. And Dionisius took pitie on them and said, these golden & siluern Cotes be to heuy for summer and to colde for winter, and therfore for pittie sake he toke away their golden and siluern cotes, and gaue them cotes of Linsey wulsey, for said he, that is good and warme for winter and good and light for Summer.

Dionisius Cheuerel conscience and pittie is to common. What (say they) should these Preachers do with Lordships and mannours and tithes? They hinder them from

from their bookes and study. It were better for them to haue a pentiõ quietly paid them, and then they might go quietly to their bookes and to their preaching. The Dionisians take away their golden cotes and siluerne cotes, and giue them Linsey Wulsey cotes, for they be good & warme for winter, and good & light for summer.

Rich men can say to poore men or suche as be behinde hand, what should you do with such an holde, or wt such a great occupying? you cannot stock it, sel it me and I will helpe you to a lesse & money to stock it. Dionisians take away their golden cotes and giue them linsey wulsey, because it is warme and light. Such as haue store of money, can say to others, you haue such a little péece of land, you are in det. It doth you little good or none, I will let you haue so much money vpon the morgage or sale of your lãd. And you may furnish your self and your housholde and prouide to liue vpon that. First they get away his goldẽ cote and after his Linsey wulsey, for th'use of his money in time doth eate vp bothe his land & his stock, & bring him to our Ladies bands, and teach him to sing by beggery.

And heer may the bad wel learn a good lesson, to cast away the Girdle of falshood and the Brestplate of wrong, and all other

their bad Armour, for good they can do the none, and hurt they shall do them selues much. They that trust in those, build vpon the sand, when the winds of Gods trueth shall blowe: their buildigs shalbe ouerthrowen. Trueth is like a cole of fire, which couered w̄ Ashes seemeth quite out, but whē the Bellowes hath blowen the Ashes away: the Cole is brighter then it was before. So the Ashes of malice and craft may hinder the Cole of trueth for a while, but so soone as the Bellowes of Gods-spirit, shall blowe vpon the Ashes: the Ashes wil flye away, and trueth wil appear more brighter then before.

The Ashes of craft and malice did hide the innocencye of Ioseph, whose feets they hurt in the Stocks, the Iron entred into his soule. The bellowes of Gods trueth blew abrode ȳ Ashes, the time came that his cause was knowen, the King sent and deliuered him, he made him Lord of his house and ruler of all his substance. So he did shine more bright then euer before.

Gen. 39. 20

The Ashes of craft and malice did hide for a while the innocencye of Daniel, and cast him into the Lyons den. But the bellowes of Gods Spirit blew away the Ashes: and the Angell of God shut the Lyons mouthes ȳ they might not hurt him.

And

And the king fetched Daniel out of the den, and he did shine brighter then before.

The malice and craft of the naughtie, may bring and do bring Iosephs and Daniels into much trouble. But Gods Spirit doth blowe and shall blowe away all their malice and craft, and make their innocencie brighter then before. Wel said good king Dauid. *Trust not in wrong and craft: for craft and wrong are pitfalles to take them in, that dig them.* Psa. 62. 10

The inhabitants of Gibeon thought they wrought wisely, who made them selues Ambassadours, and took to them victualles and bottels, olde and rent, and torne, and olde clouted shoes vpon their feet, and their raiment was olde, and all their prouision of bread was dried vp & mored. And they came vnto Iosuah into the hoste & said vnto him & vnto all the men of Israel. We be come from a far countrey, this our food of bread we took with vs out of our houses hot, the day we departed to come to you. But now beholde it is dried vp & more, and these bottels of wine which we filled were new & se they be ret. And these our garments and shooes are worne for very oldenesse, by reason of the exceeding long iorney. But within three dayes after they Iosua. 9. 4.

were found to dwel heard by.

The fautors of the Romish Church, fel of their exceeding long iorney, and antiquitie of fifténe hundred yeres and great continuance. But Iosuah hath found and God hath showed that they dwel hard by. That their doctrine and religion is new, their greatest points of their doctrin, transubstanciatiõ, and the Bishops primacie ouer the councel, not holden foure hundred yeres ago. And as for their hory bread of Inuocation of Saints, their lowse wiue of Purgatory, their broken bottles of sacrificing for ẏquick and the dead, their clouted shoes of Pilgremages, Pardõs, Palmes, Ashes, holy bread, holy water, and infinit such like, they were olde and venued, and hory and rotten, euen whẽ they tok them first from home, as grounded not so muche as of one sentence or president of canonicall scripture: yea beeing mere dreames and deuises of the Poets. As Purgatory, in the firt Book of Virgilles AEnæodos. Inuocation of Saints in Ouid de trustibus. Holy water in the first book of Ouids Metamorphoses: and so forth.

Hester. 3. 10. Haman thought he had wrought wisely against Mardocheus, when he had got forth a bil signed, by the king for his death. But Haman fell into the pit that he digged

ged for Mardocheus, and was ouerthrowen him self.

Proude Hamans, ambicious Hamans, craftie and malicious Hamans, may dig pits and do dig pits, for poor & simple wel meaning Mardocheus: but they fall into the pits them selues, and are ouerthrowen. For the Dragon and his Aungels may fight and do fight, but they cannot stand nor preuail, but ar cast down to the ground.

The nert lesson cõtaineth the meanes by the which they ouercame. The firste meane is the blod of the Lamb, the cause efficient and worcking this victory. We are not bought with corruptible golde and siluer: but with the blod of the vnspotted Lamb Christe Jesus. If Golde or Siluer could haue ransõed vs, or if any thing that coulde haue bëene bought for Siluer or Golde, could saue & iustifie vs: then easye were the way to Heauen for riche men. For it were but an easye matter for him that hath ten thousand pounds, to bestowe one hundred. For him that may spend an hundred pounds by the yeare, to bestowe ten pounds by the yeare to come to heauen therby. 1. Pet. 1. 18

But our maister Christe telleth vs that the way to Heauen for riche men is to to hard Matth. 26. 39.

hard. And therfor they be enemyes to the death and crosse of Christe, that deuise any other cause of saluation then the blood of the Lamb. If all the powers and vertues of all the Creatures in heauen and Earth and vnder the Earth, had bene able to haue satisfied the wrath of God: the Sonne of God should neuer haue dyed, for that cup should haue passed from him, if it had ben possible.

Mat. 26. 39.

The second meane was the worde of their testimonie, their beleefe in hart and confession in mouth of Christes merits. For euen as the medicine, be it neuer so good doth not help the patient, except he take the medicin and apply it to his greefe: so the blood of the Lambe, though it be the most souerain medicin in the world, yet can it not help the sick soule except it be taken by the mouth of faith and applyed to the comforte of the soule. The harts be made clene by faith. Faith is that hand that taketh holde of the grace and mercy of God in the blood of the Lamb, and lodgeth the same in the hart of man, which being so lodged: doth wash the harte and expulse all the filth of sin. The beginning and the foundation of our holynesse and and righteousnes is Christe, by faith and not otherwise, for by that meane: Christe

Act. 15. 9.

Cicil. in Joh. li. 2. cap. 52.

doth

doth dwell in vs. This is the order of Gods redemption and rewarding man, that now man to be iustified doth beleeue that, which to be glorified he shall receiue. Fulge. ad memim. lib. 1.

The third meane is the not leauing of their liues vnto death. Their cõstancie in faith, in loue, in pitie, in truth, in the patience and kingdome of Christe. For of the good tree of Grace planted in the hart by the hand of Faith: must nœds spring forth the frutes of constancye and patience, and other good workes. And these exclusiue or barring words (onely Faith, faith alone, faith without workes) do not exclude and barre good workes from a man iustified. But exclude and bar good workes to be only frutes and tokens of iustification, and not causes.

And it is necessary to consider the concourse of the graces of God in man iustifi-ed. The principall cause is the grace and mercy of God in Christe, the hand or instrument by the which that grace is taken holde of and applyed to the helth of man: is faith in the death and merits of Christe.

The third be good workes, the frutes and tokens of grace and faith, not the causes. As it is said to the woman in the gospel, Many sinnes are forgiuẽ her: because she loued much. Her loue is not set down Luc. 7. 47

as the cause that wrought the forgiuenesse of her sinnes: but as the frute, token and effect. For her sinnes were not forgiuen her because she loued Christe much. But she loued Christe muche because he had forgiuen her many sinnes. And this doth Saint Iohn more plainly set forth in his first Epistle. *By this we knowe that we are translated from death to life, because we loue the brethern.* 1. Ioh. 3. 14.

The loue of our brethern is a token vnto vs that God hath loued vs and saued vs. For none can loue his brother except God hath first loued him. And thus you see how the Saints of God get the victorye and saluation by the blod of the Lambe, as the cause: by faith, as the instrument, by constancye, and pacience, & good workes as the effects. And all these be the blessings of God, concurring in men iustified, and ouerthrowing their enemyes.

The last perticuler lesson is the song of the victory. The Saints vpon this victory sing this Song. *Now is made saluation and strength, and the kingdome of our God, and the powver of his Christe.* Apo. 7. 10. And again this song. *Saluation be ascribed to him that sitteth vpon the seat*

of

of our God and to the Lamb. And thirdly this Song. *Blessing and glorye, and wysdome, and thanks, and honour, and powver, & might, be vnto our God for euer more. Amen.* Apo. 7.12

When God had ouerthrowen Pharao and his hoste in the red Sea. Then Moses sang this song. *The Lord hath triumphed gloriously, the horse and him that rode vpon him hath he ouerthrowen in the Sea. The Lord is my strength and prayse, and he is become my saluation. He is my God and I will glorifie him, my fathers God, and I will exalte him.* Exod. 15.1

God hath cast down the accuser of our brethern, and the oppressour of our Brethern. God hath cast to the ground the dragon of Hel. God hath drowned Pharao of Rome and all his horsemen in the sea. God hath set vs free from hel and Rome, superstition and vice.

There is no nation vnder the Heauen that hath better cause to prayse God, then this of Engand. For remember first that God hath blessed vs with long helth, and welth, and peace, and quietnes, whereas al nacions round about vs, haue bene long troubled

troubles. Where they haue had sickneſſe we haue had none to speake of. Where they haue had hunger & dearth, we haue had plentie and abundaunce, not only for our selues, but for a great many besides.

We haue had concord and vnitie: where they be continually vexed with ciuil warres, neighboure against neighboure, kinsman against kinsman, Brother against brother, father against his sonne, the wife against her husbād, the sonne against his mother, the seruant against his maister, contrary to all the principles of lerne, nature and reason.

Thinck that you sée with your eyes, some starued with hunger, some murdred in their beds, some slain in their field, some hanged, some drowned, some quartered, euery one looking euery houre for death. Churches burned, houses spoyled, Childrens braines beaten out, Maidens and matrons defloured. And then, then, you will think how great a blessing of GOD this ciuile concorde is.

Go a little further, and consider what a gracious & mercifull Prince God hath set ouer vs, vnder whome euery one inioyeth his goods, his lands, his wife, his Children, and hath and may haue the benefit of the law, whereas you may remember

ber, that men were put to death without law, their goods taken from them contrary to all law. A word hastely spoken, or rather plainly mistakē, was present death. Their Wiues and their Children cast out of the doores a begging. If yung men aske of their olde men, they shal not finde it in the memorye of the oldest men: so many yeres frē from payments and contributions, as haue bēn in this our moste gratious souereines time.

God hath giuen to this land, so manye grauе, and wise, and godly Councellors, and Nobles, and gentlemen, and ministers & of all other sortes as neither this lād, nor any other haue euer or seldome sens before. Euen little Children can better and more perfectly declare the principles of religion and faith: then those that were reconed great men & pilers of the Church an hundred yeeres ago. Ouer and besides that, God hath lent vnto vs his holy and blessed word in our native tung, and his holy Sacraments in suche sorte as Christe deliuered vnto his Apostles, and his Apostles vnto his Churche, the greatest treasures that can happē to any christian. And for the quiet inioying whe rof: you your selues would ence haue giuen all the gold and lands in the world, if you had

had

had them. And yet if you continue still true Christian merchants: you will giue all that euer you haue for these pearles.

Math. 13. 45. These so greate benefits of God should moue vs with ỹ Saints, wᵗ Moses, with all the holy ones, to praise God and bleſſe his holy name. To be thankfull to God who hath delt so wunderfully for vs, and so graciously. But we lothe the heauenly Manna, we be wery of our owne case and good, and spend our dayes in sclaundering, backbiting, quarrelling, wringing, and wronging one of an other. We leaue the substance of religiō and let that slēp, & ver & trouble our selues about ỹ accidents and beggerly elements of the world. The fear of God and the lowe of our neighbour is to to cold. Infidelitie and vncharitablenesse beare the bel.

Repent England repent, Repent London repent. Repent olde and yung, rich and poore, for he hath whet his sword and bent his bowe, and prepared in it the arrowes of death.

Esa. 1. 16. *Wash you and make you clene, put away your euil intents out of his sight. Leaue to doo euil, learne to doo vvell, deliuer the oppressed, help the fatherlesse to his right, let the VVidovves com-*

plaint

plaint come before you.

Amend your vvaies and Councels, iudge right betvvixt a man and his neighboure, oppreſe not the ſtraunger, the fatherleſſe, and the vvidovv, cleaue not to ſtraunge Gods and fond fancyes, to your ovvne deſtruction. Iere. 7.5.

Turne you to the Lord your GOD vvith all your hartes, vvith faſting, vveeping, and mourning. Rent your harts & not your garments. Turne you vnto the Lord your God, for he is gracious and merciful, long ſuffering and of great compaſſion, and redy to pardon vvickedneſſe. Ioel. 2. 12.

The ſecond Sermon preached at VVeſtminſter before the Queenes maieſtie, the third Sunday in Lent laſt paſt. 1576.

ACTES. 20.

28 Take heed to your ſelues, & to al the flock ouer the vvhich the holy Ghoſt hath made you ouerſeers, to feed the church of God, vvhich he hath made again vvith his ovvne blood.

29 For I knovve that aſſoone as I am gone: their vvil bruſt in vpon you rauening VVoulues not ſparing the flock.

30 And of your ſelues ſhall ariſe men ſpeaking crooked things to drawv Scolers after them.

31 And thus brethern, I commend you to God, and to the vvoord of his grace, vvhiche is able to finish his buildings, and to giue you an inheritance emongſt all his bleſſed Saints.

The

The second Sermon.

The holy Ghoste by Saint Paule in this portion of Scripture doth exhorte all Christian Magistrates, to see that bothe they themselues, and all their flocks and cures be found in Religion, vertuouse in life, and continue in the same vnto the end.

First because the holy Ghoste hath giuen them authoritie and blessings, to this end & purpose, to feed, instruct and gouerne the Church & people of God. Secondly because the soules of men committed to their charge: be a moste precious treasure, as made again with the blood of the Lambe of God. Thirdly because the perilles and daungers that hang ouer their heds, either from the World and professed enemies, or from the dissembling brethern: occasion them to be watchful.

Last of all, he doth Anchor them vpon God and the worde of his grace, against all perils and lets, and to all good increase

¶ And this is the sum, and now more perticularly.

When Saint Paule had planted the Gospel in the Churches of Asia, and was sent for by the holy Ghoste, to go to Rome

to

to preach the Goſpell there, before his departure he called togither the Elders of the Churches, Preſbuteros, ỹ magiſtrates aſwel eccleſiaſticall as ciuil. And to them and by them to all Chriſtian magiſtrates high and lowe, that haue bene ſince, now be or ſhall be to the end of the worlde, he ſpake to this effect, Parrecete, Attendite. Take great heed to your ſelues, watch and praybe circumſpect and careful, looke diligently about you.

Remembring that our maiſter Chriſte gaue much the like rule to his diſciples at his departure. *Take heede, vvatch and pray, for you knovv not vvhen the time is. VVatch for you knovve not vvhen the maiſter of the houſe vvil come, at euen or at midnight, at the Cock crovving or in the dawning, leſt if he come ſudainly he ſhould finde you ſleeping.*

Mark. 13. 33. 35.

If you ſhould ſléep and be idle, ſecure and careleſſe, and your maiſter ſo finde you: he would ſay cut vp theſe vnfruitful trées, and caſt them in the fire. Who is therfore a faithful ſeruant and wiſe, whome his maiſter hath made Ruler ouer his houſhould to giue them meat in dewe ſeaſon. *Bleſſed is that ſeruant vvhome his maiſter*

ster vvhen he commeth shall finde so doing. Verely I say vnto you, he shall make him ruler ouer all his goods. But if that euil seruant shall say in his hart, my Maister dooth defer his comming, and begin to smite his fellowes and to eate and to drink vvith the drunken. That seruants maister vvil come in a day vvhe he looketh not for him, and in an houre that he is not vvare of, and vvill cut him of, and giue him his portion vvith Hippocrites; there shalbe vveping and gnashing of teeth.

And consider the season, that it is Rom. 13. 11
now time that you should arise from sleep. For now is your saluation neerer then vvhen vve beleeued it. The night is past, the day is at hand. Let vs therfore cast avvay the vvorks of darckenesse, & put vpon vs the armour of light, so that vve vvalke honestly as in the day, not in glutteny and drunkennes, neither in Chambering and vvantonnesse, nor in strife and enuying. But put you on the Lord Iesu Christe, and take no thought

Ephe. 6. 18 *for the flesh to fulfil the lusts of it. Pray alwaies with all maner of prayer and supplication in the Spirit, and watche therunto with all perseueraunce and supplication.*

Shepheards watche day and night. Cocks do crowe earely and late. Husbandmen do till the ground and sowe, be the wether neuer so vncertain. And ỹ Trumpeter must sound his trumpet, be the fight neuer so fierce. And you muste bee good Christian Shepherds, in watching. Good Cocks in crowing, good husbandmen in tilling, good Trumpeters in sounding your faith and Religion, at all times and seasons in the Church of God.

But you will say, what nede this to vs? We be wel setled in Religion, and professe the Gospell of Christe. I knowe it right wel. And yet haue you great nede to watch and take heede that your life be agreable to your doctrine. For although you be iustified freely and fully by faith in the death & merits of Christ Iesus ỹ sonne of God: yet must you do good workes, to shew your selues vnto the world, to draw others to the praise of God, to stop the mouthes of such as would blame your Religion for your bad life. To shew your selues

thankful

thankful to that good God, that hath delt so freely and so graciously with you.

For not suche as heare the lawe: but such as do the lawe are iust before God. Rom.2.13.
Not euery one that saith, Lord, Lord, shall enter into the kingdome of Heauen: but he that doeth the will of the father which is in Heauen. Mat.7.21.
Though you take holde of things with your hands only, yet may you and must you walke with your feet. Though you take holde of the merits of Christe, the ground and cause of your saluation by faith only: yet may you and must you walke in the pathes of holynesse and righteousnesse all the dayes of your life. Though the frute that commeth of the tree planted in a good ground, be no cause of the planting or growing of the tree: yet a good tree being planted in a good ground wil bothe bud and blossome, and bring forth good frutes. Though good workes be no cause of the planting and growing of the grace and mercy of God in a christian hart: yet the grace and mercye of God plãted by the hand of faith, will and must bring forth ỹ budes, blossomes, and frute of vertue and trueth.

Faith is the beginning of our iustification with God, whiche beleeueth in him Orig. ad Rom.li,4.

that doth iustifie. And this faith being iustified, as a rot receiuing moisture frō the rain, doth fasten in the ground of the soule, and when it is manured by the laws of God, there growe boughes in it which bring forth the frute of good workes.

Bern. ser. 24. sup. Cant.

You cannot be straight, if your faith be dead, if your workes be dead, if you haue no deuotion. The lack of loue is ỹ death of faith. If you beleeue in Christe, do the workes of Christe that your Faith may liue. Let loue shew your faith to be aliue and your deeds declare it. Let not ỹ earthly workes crok that which your heauenly faith maketh straight.

Aug. li. de vita Chr. cap. 6.

Who is so fond, as to take vnto him self the name of a souldiour, if he cannot handle his weapon. None can wel take the name without the effect. He ỹ wil be called a Goldesmith, must worke in golde and siluer. None can wel take ỹ name of a Capenter, except he can be in, a square and frame and ioyne the timber together.

So cannot you be called Christians except the workes of Christians do appeare in you. A Christian is the name of iustice, mercy, integretie, patience, chastitie, wisdome, humblenesse, deuotion. Neither can you challenge the name, if you haue none of the workes. He is a Christian that in all

things

things followeth Christe.

You be Souldiours in the Campe of Christe, and Carpenters in the house and Church of Christe. You be Christes Golde smiths, therfore must you fight with the Armoure of Justice & mercye, and square the Timber of Integritie and patience, and gilde your soules with faith, Chastitie, humblenesse and devotion. Take ther fore good heed unto your selues, that you be not onely zealouse and found in Religion, but also dutiful to your superiours, iust and true in worde and deed, charitable to your neighbours, carefull and redye to feede Christe in the hungry, to clothe Christe in the naked, to lodge Christe in the harbourlesse, to comfort Christe in the comfortlesse, to release Christe in the prisoner, the poore widdowe, the straunger, the fatherlesse childe, and in all such as lye wounded by the way of this wide world, poure in the wine and Oyle of gods counsail and release, binde up the wounds of pain and sorowe.

Mat. 25. 35

Luc. 10. 34

Neither is it inough for you to begin to beleeue and do wel, but you must also continue to th'end in beleeuing and doing wel. *Many run in a race, but such onely get the garland as run to the Goale.*

1. Cor. 9. 24.

If you would get the Garland of eternall glory: you must run in the race of Faith and vertue, to the Goale of death. *For bles-*

Mat. 24. 13. *sed is he that dooth persever to the end.*

You may not bee like Ecebolius a Sophister of Constantinople, who in the time of the good Emperour Constantine, seemed a good Christian both for beleefe and life. But in the dayes of Iulianus Apostata: he was a cruell persecutor. And in the dayes of the good emperour Iouinianus, he cast him self down before the gate of the Oratory, and cryed out Calcate me salem insipidum. Tread me down unsauery Salte.

You may not be Ecebolians, nor change your faith and religion, with Emperours, Kings, and Princes. You may not be Ecebolians nor chaunge your faith in the dayes of ỳ same Princes, now hot, now colde, as the world goeth. You may not be E-

Heb. 6. 24. Gen. 25. 33. saues, in selling your birth right of grace, for the Potage of pleasure, nor mingle Religion and vertue with pleasure and profit. You cannot serue God and Mam-

Mat. 6. 24. mon. God will either be all your God: or no parte of your God. If you holde one Acre of your state of the Lordship of Mammon: you forfait all that you holde of God.

Mat. 22. 37. *The first and greatest commaundement*

The second Sermon.

is. Thou shalt loue the Lord thy God, with all thy hart, with all thy soule, with all thy might, with all thy power.

You should be Gedeons to fight ỹ battail of the Lord valiantly in the warefare of this life. But you may not be Gedeons in making you Ephods, of the Eare rings of the Midians, and of the Collers & Jewels, and purple rayment, that was vppon the Kings of Midian, and Chaines that were about the Camels necks. You may not set your delight vppon the glistering, and goodly pleasures of this worlde. You should be Ezechiases in causing all ỹ people to come to the houses of the Lorde, and to offer the pallour of prayer and thanksgiuing, and hearing of the word of God, frequenting the Supper of the Lorde. In putting away the vil Aulters, and cutting down the groues, and breaking the brasen Serpent of error and idolatrye. But you may not be Ezechiases in shewing or vsing your treasures, the gifts and blessings that God hath beautyfied your bodies and soules with, to please either your selues or the affections of the worlde. You haue laid your hands to the Plough of Religion and vertue, you may not looke back

Jud. 8. 27.

4. Reg. 18. 4.

2. Reg. 20. 13.

Luc. 9. 62.

to Sodom, sin and vanitie.

The spirit said to the church of Laodi-
Apo. 3. 15. cia. *I knowe thy vvorks that thou art neither colde nor hot. I vvoulde thou vvere colde or hot. Therefore because thou art luke vvarme, & neither colde nor hot: it vvill come to passe that I vvil cast thee out of my mouth.* God lyketh onely such as be zealous, and addict themselues to his Religion, and feare, and seruice. Euen as an horse beeing very slight ly and fair, is nothing worth, except he hath a pace: euen so he that is of no Religion or doth halt in Religon or conuersation, cannot stand in Gods sight.

The Spirit spake vnto the Church of
Apo. 2. 13. Pergamus. *I knowe thy vvorkes, and vvhere thou dvvellest, euen vvhere Sathans throne is. And thou keepest my name and hast not denyed my faith, euen in those dayes, vvhen Antipas my faithful seruant vvas slain among you, vvhere Sathan dvvelleth. But I haue a fevv things against thee, because thou*
Num. 24. 14. *hast them there that maintain the doctrine of Balaam, vvhich taught Balac*

to put a stumbling block, before the children of Israel, that they should eate of things sacrificed vnto idols, and to commit fornication. Euen so thou haste them that maintain the doctrin of Nicholaitans vvhich thing I hate. It will not be inough for you to haue been constant, whē Antipasses and faithfull Martires were slain: but you must also expel and driue from among you the Baalamits and superstitious, which put stumbling blocks before simple Israelits, & cause many to eat of the sacrifice of Idolatrie. You must put from among you the Nicolaitans and vitious persons, whiche defile them selues with vice and wickednesse.

The Sonne of GOD that hath eyes like a flame of fire, and his feet like braſſe, (sayeth to the Churche of Thyatyra) *I knowve thy vvoorks and thy loone and seruice, and faith, and thy patience, and thy deeds, and that they are more at the last then at the first. Notvvithstanding I haue seene a thing against thee, that thou suffereſt the vvoma Iesabel, vvhiche calleth her self a Prophetes, to teach* Apo. 2. 18.

and

and deceiue my seruants, to make them to commit fornicatiõ, and to eate meat sacrificed vnto Idols.

The fiery eyes of Gods wisdome, and the brasen feet of his Iustice, bid not only loke that you should increase and go forwarde in faith, in workes, and loue, and seruice, and patience: but also to suppresse the woman Iezabel, the erroniouse church and people, which call them selues the Catholick Church, and yet which teach and deceiue Gods seruaunts, and pluck them from true religion, and cause them to sacrifice to the Idols, superstition and vanitie. But you wil say, that I knowe that you be wel affected in Religion, and well disposed in good workes, and bent so to continue by the grace of God. And yet haue you need to watch and take hed that the flock be so likewise.

Plato. A Philosopher of your owne, saith. Wee be not borne to our selues onely: but our Countrie claimeth part of vs, our parents claime parte of vs, our frends claime parte. *The Candle dooth not giue light to it selfe: but to those that bee in the house. Ye be the light of the world. Salte dooth not season it selfe but other*

Mat. 5. 15. 14.

meats

meats. And you must shine to ỹ world: you must season and profit your brethern.

They be all partes of one mistical body. They be all Citizens of one Heauenly Hierusalem. They be all framed after the glorious Image of the same eternal God. All ransommed with the precious blood, of the same vnspotted Lambe Christe Iesus. All lightned and guilted, with the same holy spirit of God. You must euery one of you be Iosuahs & see that not only you: but all your houses & Cyties, & countries, and people serue the Lord. Ioseph opened all places where store of corne was & solde corne to al Egiptians. Ioseph must teach all, releace all, and do iustice to all.

1. Cor. 12. 27. Eph. 4. 24. Gen. 1. 26. 1. Pet. 1. 19

Iosu. 24. 15.

Gen. 41. 56

Christe stod in the midst of his Disciples. Christe biddeth his Disciples to preach the Gospel to euery Creature. And you must stand in the midst of ỹ disciples and people, & see euery one taught ỹ gospel. And take heed to your selues, and to all the flock of Christe. You shalbe moued the rather to this carefulnesse: if you consider from whence you receiue this calling, not of your freends, not of earthly Creatures: but from the holy Ghost. The holy Ghost hath hath made you Episcopos, ouerseers ouerlookers, and watchmen ouer the flock of Christe.

Ioh. 20. 19 Mat. 28. 19.

There

Rom.13. *There is no power but of God, & the powers that be: are ordained of God.*

Psal.82. *I haue said you are Gods and the children of the moste Highest.* The Lorde

Exo.7.1. said vnto Moyses, *Behold, I haue made thee Pharaohes God.* Thus saith Cirus

Esd.1.2. king of Percia. *Behold the Lord God of heauen hath giuen me all the kingdams of the Earth.* When GOD blessed his

Esd.49.23 Church of Israel, he said thus. *Kings shal be thy fostering fathers, and Queenes thy nursing mothers: they shall worshippe with their faces towards the earth and lick vp the dust of thy feet.*

God hath giuen you power and authoritie, God hath made you ỹ children of the highest, & made you Gods of the worlde, and giuen you the kingdoms of the earth and hath made you nurces of his people.

And mark wel to what end, Neither to growe in riches, nor to liue in pleasure nor to oppresse the weaker: but to feed the Church of God.

Pro.31.8. *Open thy mouth for the dumb, in the cause of all the Children of destruction. Open thy mouth, iudge righteousnes, and*

iudge

iudge the afflicted and poore. God Iob
saith. VVhen the eare heard mee it ble- Iob.29.11
ssed me, and vvhen the eye savv me, it
gaue vvitnesse to mee, for I deliuered
the poore that cryed, and the fatherlesse
and him that had none to help him. The
blessing of him that vvas redy to perish
came vpon me, and I caused the vvid-
dovves hart to reioyce. I put on Iustice
and it couered me, my Iudgement vvas
a Robe and a Crovvn. I vvas the eyes
to the blinde, & vvas feet to the lame,
I vvas a Father to the poore, & vvhen
I knevve not the cause: I sought it out
diligently. I brake also the Iavves of
the vnrighteouse manne, and plucke the
pray out of his teeth.

The Iudge should be law to the sim-
ple. The Noble, strength to the weake.
The minister, knowledge to the ignorãt.
The rich, meat and drink to the hungry.
For rich men haue riches, not to spend
epicurioully: but to relæue those that næd.
Learned men haue learning, to instruct
the ignorant, and to fæde Gods Church
with the sæd of knowledge. Wisemen

haue

haue wisdome, not to circumuent or deceiue ỹ simple: but to stãd with the simple against the suttle. Great men haue power and authoritie, not to bete their fellowe seruants, and to oppresse the weake: but to beare vp the weake against the oppressors, to feed the Church of Christe.

Joh. 21.15 Christe said vnto Peeter, *feed my sheep, feed my Lambes.*

2. Pet. 5.2. *Feede the flock of Christe asmuch as lyeth in you, caring for it: not by cõstraint but vvillingly, not for filthy lucre: but of a redy minde, not as though you vvere Lords ouer Gods inheritaunce: but that you may bee examples to the flock, and vvhen the cheefe Shepherd shall appeer: you shall receiue an incorruptible crovvne of glory.*

Eze. 33.3. *If the vvatchman see the Svvoord comming, & blovve the Trumpet, and vvarne the people: then he that heareth the sound of the Trumpet, and vvil not be vvarned, if the Svvoord come and take him avvay: his blood shalbe vppon his ovvne hed. But if the vvatchman see the Svvoord comming and take any*

person

person from among them, he is taken away in his iniquitie: but his blood God will require at the watchmans hand.

It lyeth not in you to take sin from the people, and to make men Religious and vertuous: but it lyeth in you to blowe the Trumpets of Gods woꝛds, and to warne the people, that the sweꝛd of Gods wꝛath is comming, and tel them of their faultes and moue them to repentaunce. *Paule planteth, Apollo watereth: but God giueth the increase.* 1.Cor. 3.6.

You should not eate the fat, and clothe your selues with the woul: but you should rather strengthen the weake, and heale the sick, binde vp the bꝛoken, bꝛing again that whiche is dꝛiuen away, and seek out that which is lost. And to the deaf, to become eares, to the blinde eyes, tungs to the dumb, feet to the lame, and helpes to the helpelesse. You hereafter will giue you diuerse names and titles, and call some of you Emperours, some Kings, some Queenes, some Dukes, some Earles, some Bishops, some Barons, Knights, gentlemen, lawyeres, Merchants, some Ecclesiasticall, some ciuil: whiche names may not cause you to disdain oꝛ neglect eche other, oꝛ con- Eze. 34.3.

tend

tend one with an other. But rather to draw in one line, remembring that though they be of seueral callings: yet they be gifts all of one God, to moue you to take hede to your selues and to all the flock of Christ ouer the which the holy Ghost hath made you ouerlokers, to fede the Church of God.

For reckon of what price the Church of God is, and how dere it must nedes be vnto God, that was made again, and bought again with his owne blod. *We are not ransommed with corruptible siluer and Golde: but with the precious blood, of the vnspotted Lambe Christe Iesus.* 1. Pet. 1. 19

God made man first a moste glorious Creature, an Angel of light, full of trueth and righteousnesse, but man made himself an ougbye fiend of hel, the childe of Gods wrath and vengeaunce, a perpetual prisoner in the bottomlesse Lake, where there is weeping & gnashing of teeth, wher the worme of conscience neuer dyeth, where the smoke of their torments goeth vp for euer and euer. Gene. 1. 26. Eph. 2. 3. Mat. 13. 42. Mar. 9. 40

But Christe by his blood hath againe washed him from all his sinnes and hath made him free from death, hel, sin, and Sathan, and brought him to fauoure again with God his Father. Apo. 14. 12. Apo. 1. 5.

If the Golde of Ophire, the preciouse stones and Pearles of India, if all ẏ treasures, and Jewels, and vertues of heauen and Earth, could haue made the price of our redemption: the Sonne of God should neuer haue died. But our sin was so gret, the wrath of God so heauy: that nothing could satisfie bothe, but the death of the sonne of God. Great was the pain to be whipped, and scourged, and crowned with Thornes, greater were the paines to be nayled to the Crosse, and pearsed to the hart with a speare. But the paines that caused the Sonne of God to sweat water and blood, the paines that caused the sonne of God to cry out as it were doubtingly, *O God my God vvhy haste thou forsaken me:* could not all the creatures of Heauen and earth, neither all the tungs of Heauen & earth expresse. Much must it needs be ẏ made the sonne of god sory, more that made the sonne of God lament, but ẏ that caused him to vtter these as it were doutīg wordꝫ, O God my God, why hast ẏ forsaken me, can no hart conceiue. Surely, surely, euen thē did he at one instāt, feel & bear ẏ whole masse of Godꝫ wrath, & the whole masse of pain & tormēt which all ẏ elect of God should for euer haue felt & borne, if he had not made them again with his blood,

Consider that nature byndeth you to loue your like, that God hath placed you in authoritie, and giuen you godly gifts, and that to fede and helpe the people of God. Consider how greate the price of their redemption is, how dere they must nedes be vnto their God that bought them so dere, how straight an account he will require of you for suche precious treasures. And you shall see that you haue good cause not to mispend one houre: but in taking hed to your selues and the whole flock of Christe, whereof the holy Ghoste hath made you ouerseers, to fede them with Gods holy word and good discipline.

Moreouer Sathan will thrust in amōg you rauening Woulues and professed enemyes, which after they haue drawen you with hookes, whipped you with scourges, haled you with Racks: will burn you to Ashes, cast you into the Sea, skrue you to death, crucifie you with your heeles vpwardes, teare you in peeces with wilde Horses, tye one of your Feete to your Hed, and set you ouer a soft smokye fire vntil you be choked, cut of your Eares, Noses, Lippes, hands and feet, put sharp Thornes vnder your Nailes, boile you in Leade, cast you to wilde Beasts to be deuoured, or bury you quick, or try you

with

with some such extreme torments.

Or els rayse vp amongst you false Brethern, pretending to be Gospellers, to be zealouse in the word, to be good in life, as Montanists, Nouatians, Manecheis, Pelagians, Nestorians, Arrians, & such Anabaptists and Libertines, whiche wil bend and bowe the Scriptures to maintaine their monstruouse errours. Some that Christe is not the Sonne of GOD, some that Christe is not man, some that Christ did not suffer, some that the bodyes doo not rise again, some condemning Mariage, some taking away the benefit of repentaunce, some taking Magistrates of the cōmon welth, and making all alike, some blaspheming the Sacraments, some holding that whordome is no sin, theft is no sin, murther no sin in them. And infinit such like, whiche they deuise and fain of their owne heds, puffed vp with vain glory to get them selues a name, and that the chaungeable people may flock to their sermons, and their Lectures, and their Churches, and their Discipline, drawen and fed with their fond Nouelties, whereof the simple be to to desirous.

Though you shall be tryed, not onely with the fel force of forrain foes: but also with the contentiouse, vain glorious and

dessembling Brethern, yet may you not therfore shrink, but lok vpon and followe the constancye of your forfathers.

Bothe the Moulues of Egipt and professed enemyes Amelech, Midian, Edom & Moab, did trouble Moses, & also ỹ vain glorious dissebling Israelites, Corah, Dathan and Abiram, whiche rose vp against Moses and Aaron, and said vnto them.

Num. 16. 3. *You take to much vppon you, seeing all the congregation is holy, euery one of them: and the Lord is amongst them. Wherfore then lift you vp your selues aboue the congregation?* And some of you shall not onely be troubled with superstitiō Amelech: but much more with vain glorious Dathā, who seketh equality and cōmunitie, alleaging that the congregatiō is holy euery one of them, and that ỹ Lord is among them, that they haue all the holy Ghost and the same spirit of God, that God is not tyed to one more then a nother and therfore neuer a one to be aboue o-ther. Neither may this breede a dout in your heds of true Religion, when you shal see so many sects, schismes, and diuersities of opinions, euen amongst those that professe the word: no more then when ỹ good farmer hath sowed in his wel tilled grou̇d good

good wheate, he wil condemne his wheate and his ground whē he seeth weeds growe amongst it. You knowe the greate housholder did not only spy Tares growing amongst his wheate sowed by the enuious man: but also gaue charge to suffer them to growe vntil the Yeruest. Mat. 13.30

Nay rather, assure your selues, that it is the truethe and true Religion, because there be suche Sects and diuersities of opinions. *When the strong man armed keepeth the house: the things that he possesseth are in quiet.* So long as the strong possessed ỳ Church: so long all slept togither in peace and quiet, and dreamed the same fancyes. Luc. 11.21.

For your enemy Sathan that siffeteth you, is a suttle seruaunt, and knoweth to well what he hath to dw. He can play the Fisher, whiche when he hath taken the Fish once sure in his net: draweth it softly lest hast should brast the net and let the Fish go. He can play the Nurce, whiche when she hath rocked her Childe a sleepe is quiet her self, but if the Childe awaketh or cryeth: then she rocketh and singeth as fast and as loude as she can. So Sathan, when he hath rocked and lulled his Children a sleepe in Idolatrie, and Ignorannce is quiet inough. Luc. 22.31

But when the voice of GOD awaketh them out of that sléepe: then beginneth he to rock and stirre him self again. You may be sure that then he hath moste cause when you sée him moste busie.

Neither can you haue a more certain token of errour: then fleshly concorde. &c. Neither can you haue a more certain token of Gods trueth: then that you spy Sathan angry, stirring debate and sowing the Tares of varietie of opinions. And what is it now a dayes that can angre him, but the truethe and the Gospell of Christe preached, against whiche he bendeth all his force and might, and vseth all meanes possible, though he cannot ouerthrowe it, to deface it?

Joh.13.16 Luc.2.7. The Seruaunt may not bee in better case then his maister. Your Maister Christe was borne in a Stable, wrapt in a few rags, and layed in the maūger of the Ore and the Asse, for there was no rowm for him in the Inne. Rich men may lodge in the Inne of this worlde, they may liue in honour, in ease and pleasure. But the good Christians must liue in the Stable, and must be swadled in ỹ rags of reproch, contempt, and infamye. For he that will not be partaker with Christe in his rags of infamye: shall neuer be partaker with

Christe

Christe in his Robes of glory, as him selfe sayeth. *He that will be my Scholer: let him denye him selfe, take vp his crosse and followe me.* Mat. 16. 24.

Meruail not, if ye shall see professours of errour: riche, honoured, renowmed in this worlde. But those that preach and deliuer the moste precious Pearle the word of God, the key of our Saluation: be contemned and despised, that euery lewd fellowe may speake, and do his pleasure to them, and be borne out by one Macheucle or other: for the world loueth their owne, but the children of God it doth hate. And the Children of God can no more liue in the honour and renowme of this worlde: then Sugar be preserued in Vinagre, or salte in the Sea.

But you wil say, all these thigs trouble vs neuer a whit, for by Gods grace we are sufficiently armed to stand against them all. But this onely troubleth vs, that you Paule go from vs: and do not leaue vs, or promise vs to send vs another Paule, or do not refer vs to some visible Teacher, or Church, whose iudgement we may stand and trust to. For as you say so we knowe that Sathan auouched scripture, that the Libertines auouched Scriptures, that Antichriste wil bring Scripture, the Arrians Math. 4. 6

will bring Scripture. And an hundred kinde of sectaries and hereticks, will bend and bowe the Scriptures to draw men to their sorte: and many of them will bee men of great lerning, wit and authoritie.

If Scripture bee brought againste Scriptures, and learned men urge them against learned menne: whome shall the simple and unlearned sorte of vs trust to, or to whome do you refer vs? To no ner a one of you all. But I commend you to God, and to the vvoord of his grace which is able to finish his building, and to giue you an inheritaunce amongst his blessed Saints.

When Christe with his naturall body was to leaue the worlde, and to depart from his Disciples: they were sory in the self same respect ỹ you be, that they should want their faithful visible guide and hed. Christe comforteth them, not telling that he would leue either Peeter, Paule, Iames or Iohn in his place, neither with seding them to any visible teacher, or any visible Churche. But by telling them that he would send the holy Ghoste, the spirit of trueth to be their guide and comforter, and his Vicar general in all trueth.

Iohn. 14. 16.
Iohn. 16. 13

So Paule departing from you, leaueth you and referreth you, neither to Titus, nor

nor Timothe, nor to Barnabas, Silas, Marce, or Apollo, nor to the Church of Antioche, Ephesus, or Corinthus, nor to the Church of Hierusalem, Roome or Geneua, nor to any visible Churche that hath beene from the beg inning of the world, or shalbe to th'end of the world. But I commend you to God the holy Ghost and the word of his grace & mercy, whiche hath builded you vpon the foudation of the Apostles & prophets, the rock Christe Jesus the sonne of ỹ liuing God. Therfore loke euer to this foundation which Christ laid saying. *Thou art Peeter*, that is Rockye, *and vppon this Rock* whiche thou hasse confessed, saying, *(thou art Christe the Sonne of the liuing God) I vvil builde my Church, and the gates of Hel shall not preuail against it.*

Eph. 2. 20.

Mat. 16. 18

This is the only immouable foundatiō, this is the only happy rock of faith confessed by the mouth of Peeter, *Thou art the sonne of the liuing God*, bearing so much the certaintie of trueth, as peruers questions and godlesse quarrels shalbe moued.

Hil. lib. 6. de Trini.

This Faith is the foundation of the Church, by this faith the gates of Hel are weake against it, this Faith hath the Keyes of the kingdome of Heauen.

Hil. li. 6. de trini.

He

Chri. ser. de Pente-

He did not say vppon Peeter, for he did not builde his Church vpon man: but vpon the faith and confession of Peeter, what was this faith and confession? *Thou art Christe the Sonne of the liuing GOD.*

Aug. li. 18 ca. 54. de ciuita. dei.

We that be and are called Christians, beléeue not in Peeter: but in him in whōe Peeter beléeued. Christe, the same maister of Peeter whiche leadeth to life euerlasting, he is our maister.

Ambr. de incarnati. dñi. scicra. cap. 5.

This thing confessed by Peeter, doth not only abandon one heresie: but whereas the Church like a good Shippe is tossed with many waues of the Sea, the same must be the bar against all heresies. A day would not suffice to reste the names of hereticks and heresies. Yet against them all standeth this faith, that Christe is the Sonne of God, bothe eternall from his father, and borne of the Virgin.

Iereneus li. 2. ca. 59

To build vpon the Scripture, which is the certain and vndouted troth: is to build the house vpon the strong and sure Rock. But to leaue that and to build vppon any other kinde of doctrine what soeuer it be: is to builde vpon the sinking Sand.

Ciprianꝰ.

If so be the Cundit of Water do suddainly faile: men go to the bed, that there they may learne the cause of the defaulte. And so should the ministers of God do, so-

lowing

lowing the commaundements of GOD, that if they begin in any point to slack: we should haue recourse vnto the Originall of the Law and the Gospel, and writings of the Apostles. That the tryall of things may flow frō thence, from whence the order and originall doth spring. For the people of God is to be commended to God, and to the grace of his word, whiche is able to finish the buildings.

If you had bene builded by man, or vpon the sand: the tempests and stormes of Hell and the worlde might haue shaken you. But the foundation is Christe, the Sonne of the liuing God. The workman is the holy Ghoste. And the word of his grace and mercye is the tole and instrument. You saw the light of the law much dimmed, after the death of Dauid and other good Kings, by the Captiuities of Babilon, Caldæa and Assiria, and diuerse warres and contentions that followed. But God sent his Sonne to rere it vp again. You shall see it much dimmed by the Romain Bishops: but God shall make it shine again the time appointed. Mat. 8. 26.

Do you fast much, pray much, watche much, read the scriptures much, and care not for all their Schismes and sects, stormes and persecutions, and diuersities of

opinions

opinions. For God that begun to builde your soules for his temples: will finish the worke, and will reueale so much of ỹ trueth of his word vnto you, as shalbe sufficient for you.

Gen.15.1. The God that said vnto Abrahã. *Feare not Abraham, I am thy Buckler and thy exceeding great reuvarde.*

Isa. 43. 1. The God that said to Israel. *Feare not, I haue redeemed thee, I haue called thee by thy name, thou art mine. VVhen thou passest through vvater I vvil be vvith thee, and through the fluddes, that they doo not ouerflovve thee. VVhen thou vvalkest through the fire, thou shalt not be burnt, neither shall the flame kindle vpon thee. I am the Lord thy God, the holy one of Israell, thy Sauiour.*

Isa.44.2. The God that saith to Iacob. *Feare not Iacob my seruant, and thou righteouse vvhome I haue chosen, for I vvill poure vvater vppon the thirstie, and fluds vpon the dry ground. I vvil poure my spirit vpon thy seed, and my blessing vpon thy buds, and they shall grovv as among the grasse, & as the vvillovves*

by

by the Riuer of waters.

The same GOD saith vnto you, that he is your Buckler, that the Water and waues of persecution shall not drowne you, neither the fire of dissention kindle vpon you. But the thirstie shall drinck of the Flud of his word, and his Spirit shal blesse the sedes and buddes of all your words and deedes, and they shall growe and florish in his Church.

And as you are required to reade Gods word diligently, and to trust to it faithfully: so be you to be admonished, not to be to curious and to busy aboue your capacities. For God giueth faith and the spirit of knowledge by measure. To euery manne his peny and Ghomer, that is, inough, but not all alike. Joh. 5. 39. Eph. 4. 7.

Let no man presume to vnderstand aboue that whiche is meet to vnderstand, but that we vnderstand according to sobrietie, as God hath delt to euery manne the measure of faith. Rom. 12. 3.

God hath giuen to one tenne Talents, to another fiue, to another one. Some of you may vnderstand much, some lesse, and some not so much. Mat. 25. 15

Trueth it is, that the holy Ghost is not tyed to the Schole dores, and muche lesse to the Lawyeres pen, or the Merchants

wares

wares, or the Artificers shops, yet as God hath his among the Lawyers, amōg the Artificers, among the merchants, and among all sortes of men: so learning is a godly instrument in the Churche of God, and a necessary handmaide to the worde of God, and Religion of God. About Ships we trust the Sea mens iudgement. The Lawyers about points of law. The Phisitions about medicines. And euery Artificer about his worke. And let vs not thinck, but God blesseth their labours & trauailes, whiche spend all their dayes and times in Prayer and study of good learning.

And as it is true that euery man may, and ought to read or heare red, euery story, braunch, sentence, and worde of Scripture diligētly & painfuly: so it is most true that euery one shouldō not take vpon him the vnderstanding & expounding of euery scripture & misstery of God and his worde.

For he which salwe Christe, and receiued the gospel from Christe, doth cry out. *O the deepneſse of the riches, bothe of the vviſdome and knovvledge of God. Hovv vnſerchable are his iudgemēnts, and his vvaies paſt finding out?*

1.Cor.9. 1. Gal.1.12. Rom.9.33

God shall furnish his Church with ma-

ny

ny good learned Fathers and Martires, and yet God shall suffer them to faile and slide in one point or other. God shall suffer them to slide. First that they might knowe them selues to be men. Secondly that other may knowe them to be menne and not Gods.

Now if the Pillers of the Church whiche haue the ten Talents, and as it were the fulnesse of Faith and spirit, shall not attain to the perfect knowledge and vnderstanding of euery Scripture: muche lesse shall suche as haue but fiue Talents, and least of all, such as haue but one talēt attain the same.

So that Christians must become Bées which sit vpon euery flower, but neither do take iuce out of euery flower, neither all the iuce out of suche floures as they do take some, but suche and so much as shall suffice them to make Honye of. Euen so Christians must sit on euery floure of the Scripture, but neither take iuce out of euery floure, nether take all iuce out of such floures as they take some. But of suche floures and so much as shall suffice euery one of them to make Honye according to their Talent, gift, and calling, to builde their parte of the Church of God. Basili. ad Adolesc. conc.

Princes and Counsailors whiche haue charge

charge of euery one in the Realme, may not let Gods Booke go out of their sight, but muse vpon it day and night, for they haue cure of muche people, & are to make much Honye out of the floures of ỹ word to fæd them with.

Nobles, Bishops and Iudges, that haue great dioceses and iurisdictions, and circutes, must read much in Gods Book, for they næd much Honye, to fæde the people vnder them with.

Housholders must reade so muche as wil serue them, their wiues, their Children, and all their seruants. For eche of them must be fed with so much honye out of Gods word as wil teach them to feare God, obey their Prince, loue their neighboure, and do their dutie to their maister and other superiours. Neither woulde God haue vs know all things in this life:

1. Cor. 13. 9 *for we knowe in parte and prophesie in parte.*

Chrisost. ad Rom. ca. 1 Let vs neuer require a reason of Gods doing, although many of them do greatly trouble vs. Only God is to commaund, the seruants must obey. This is the peculier gift of Faith, although we knowe not the manner of Gods purpose, yet to imbrace the matter of his prouidence.

We

We may not reprooue any thing in Scripture whiche we do not vnderstand, for there are many things that are not to be measured by our capacitie: but by the depnesse of Gods purpose and woꝛd. Ambr. li. de paradiso. cap. 2

It is better to be ignoraũt then to erre: but to vnderstand is better then to be ignoraunt. Therefoꝛe we ought to do our best and vtmoste to knowe if we can, the graces and goodnesses of God. And yet if we cannot knowe the trueth: let vs not fall into errour. Aug. sup. Ioh. tract. 21.

As oft as you search the misteryes of GOD, and shall finde any doute: haue a redy solution foꝛ all doutes and questions. I meane Faith, remembꝛing that when God shall do the dede: although soe thing be vnknowen, either foꝛ the excellencye of nature, oꝛ foꝛ the manner of the pꝛouidence, they that be ignoꝛaunt shall take no hurt. Be religiouse and suppꝛesse your doutes, neither let any thing satisfie your doutes but only faith Be ye sure Gods woꝛde is true, although you do not see how. Iustinus, liber de trinitate.

And if there happen any Scriptures that seeme darck, oꝛ contrary to the common course of beleefe and Faith: let them with the blessed Virgine Mary, lay the same vp in their harts, and suspend their Luc. 2. 19.

iudgement, and think that it is either not nedful for them to knowe any more: or els though God hath not yet, he will in time reueale vnto them the trueth.

Some shall fall into distrust, and some into moste vain fantasies vpon this presumption, that they must, may, and do vnderstand, and truely expound every place of Scripture, as well as the best learned man in the world, when as it were much more better for thē to suspend their iudgements, vntil God did open it, and yet euer to Ancour vpon God and the word of his grace, which is able and without peraduenture will finish the building of his Church and people in this worlde, and in the next worlde giue thē an inheritaunce amongst all his blessed Saints in euerlasting blesse and ioy. Otherwise if they will be caried away with a spiritual pride: they wil run into infinit errors.

Psal. 67. 1. *God be merciful vnto vs and blesse vs, and shew vs the light of his countenaunce, and be mercifull vnto vs*, and graunt vs that the regarde of our soules helth, may moue vs to take hēde to our selues, and the law to take hēde to our neighbours, and the holy Ghoste to bothe, to that end and purpose that as God hath indued

indued euerye one with many good gifts, and placed you in diuerſe kinde of authorities: ſo may you fede and releeue Gods people according to your talent, leſt that the ſoules of Chriſtian men, that moſte precioule treaſure, made again with the blood of the Lamb of God ſhould periſh by your default.

And ỹ ſuch troubles as haue bẽn, or be, or may be, either frõ the rauening woulues or crooked ſectaries, may be ſpurres to quicken you to be careful and watchful ouer your charge. And that you euer truſt in God & his word, which is a ſtrõg buckler againſt all perils, and a ſufficient warrant to haue good ſucceſſe to finiſh the building of the Churche of GOD hẽr in this world, & in the next worlde to inherit the kingdome of heauen with all the bleſſed Saints of God, the Father, the ſonne and the holy Ghoſt, to whõe be all praiſe. and honor, and glory now and euer more. Amen.

FINIS.